

TOC H JOURNAL



CONTENTS FOR MARCH, 1939.

	<i>Page</i>
THE QUIET MIND, by <i>Lord Horder</i>	59
AROUND THE MAP	62
MULTUM IN PARVO	66
THE DISCIPLINE OF FREEDOM, by Bishop <i>Horace Crotty</i>	67
A RETURN OF SERVICE, by <i>Geoffrey Martin</i>	71
SPADES ARE TRUMPS, by <i>G. K. Tattersall</i>	74
THE ELDER BRETHREN	79
A BAG OF BOOKS: <i>What does 'A' do next?; The Crisis and World Peace; A Church Militant</i>	79
EFFECTIVE SERVICE—X. Toc H and Boys' Clubs, by <i>Alec Gammon</i>	81
THE FAMILY CHRONICLE from the East Midlands Area, Scotland, Bombay, and the Chilterns Area	83
SHAKESPEARE AND TOC H, by <i>G. R. H.</i>	88
TRAVELLER'S TALES—I, by <i>Tubby</i>	89
MY JOB—V. The Lorry Driver	91
ANCIENT ALLEGORIES—V. The Old Man, his Son, and the Ass, by <i>K.</i>	92
LETTERS FROM A LEPER COLONY—I, by <i>Mike Rees</i>	93
IMPOSSIBLE!, by <i>Padre A. C. Cruikshank</i>	95
A NOTE ON UNEMPLOYMENT	97
THE OPEN HUSTINGS	98

VOLUME XVII.

NUMBER 3





'THE QUIET MIND': LAKE KANIERI, NEW ZEALAND.

*"Deep, tranquil lakes, by quiet gods designed
To bring a stillness to the troubled mind."*

THE QUIET MIND—I.

We are very glad to be able to print this report of a lecture by LORD HORDER, Physician-in-Ordinary to H.M. The King, given to the Royal Society of Arts. The point of view it expresses should appeal greatly to Toc H members, especially in these days of 'crisis.' We owe permission to reprint it to the kindness of The Lecture Recorder, in which it first appeared. We publish the lecture in two parts. Part I might be called 'The Nature of the Quiet Mind and the Need for it'; Part II, next month, 'Some ways of attaining it.'

I AM dealing primarily with the Common or Public Health. The idea that the state of the mind is a factor in the Common Health may seem novel, but I hope to justify it.

I have already committed myself to the view that the Common Health cannot be considered properly apart from the Common Happiness. If this is true, the mind enters into this question quite as much as the body does. And if it be true, as we generally suppose it is—appearances, at times, to the contrary—that it is in the realm of the mind, rather than that of the body, that mankind progresses, then, whatever we do to improve the body we dare not neglect the mind.

We are very accustomed to the notion of Hygiene in regard to the body. We accept, and applaud, quite properly, the many advances made during the past few decades in the sphere of preventive medicine, and we are proud of the fact that this country has led the van in this regard.

Even in utilising the science of Nutrition for the service of the citizen, and the citizen's family, we are showing signs of keeping the lead in public hygiene, though there is still much to do in this direction.

But there is a hygiene of the mind as well as of the body. There is a state of mental fitness as there is a state of physical fitness. I am not thinking of, and I shall not today be concerned with, persons afflicted by mental disease, any more than, when we talk of physical fitness, we have in mind primarily persons who are suffering from bodily disease. I am thinking of

what we conveniently speak of as the man in the street, the average member of the community.

The present call to physical fitness, accompanied in some countries by a highly organised and heavily subsidised scheme of training, with the element of compulsion added, is a state of things that strongly suggests a thinly-veiled preparation for war, or for the preservation of peace—for as between these two intentions the thoughts of some folk have become rather confused.

Mental Fitness Needed

This "drive" for physical fitness has no equivalent on the mental side, unless we can consider rewriting history, both past and current, or mechanising religious beliefs, in terms of ultra-nationalism, as an effort in this direction. But I do not remember any public utterance that bade the citizen "Seek ye first the Kingdom of God and all these things" (that is, muscles, heart, lungs and brain) "shall be added unto you."

Life and growth are out of our hands anyway, whether it be of the body or of the mind. The gardener, however expert, cannot *make* the plant live and grow; he can but see that it is supplied with the means of these—air and sun and water and proper soil. He can do some training in addition, but life and growth are out of his hands.

The psychologist can explain us to ourselves in a terminology which changes from time to time, but he cannot give life and growth to our minds.

Can the State do more for the hygiene of our minds than ensure its basic needs? I am not at all sure that it cannot.

In addition to keeping the channels of our senses unobstructed and resolving the mind's more primitive conflicts, could it not perhaps go a step further and provide us with authentic facts, tell us things that do actually happen in the world, so that we are informed about events? Or are we so debased that a mere record of happenings would find but few readers, whilst the propagandist newspapers continue to boast of their competitive millions? Even if a State news-sheet of this kind had but few readers, these few would be so important that the experiment seems worth making. The "press" would still be "free" and comment would still be unrestricted. There are so few countries left that *are* free that, with all the evils attaching to a free press, we must be very careful not to reduce the number of free countries any further.

It is doubtful if more than this can be done by the State in the cause of mental hygiene, and it is doubtful if more is necessary. The rest is with us. Unlike our bodies, our minds cannot be classified in terms of A 1 to C 3 because there is no standard of mental fitness. For when I use the word "mind" I am not, of course, referring to mere intelligence, though this is a very important mental attribute. Our "intelligence quotient" does admit of rough measurement, but little else in our mental equipment, if anything, does. With no standard to aim at, therefore, a thorough scheme of mental hygiene is not practicable.

Possibilities of Mental Development

There are other great differences between the mind and the body. Development on the physical side, though it may go far, is relatively limited, but in the case

of the mind potential development is vastly greater. Then again, individual deviations from the average on the side of the body fall within very narrow limits; on the side of the mind the deviations sometimes assume relatively enormous proportions.

In the matter of physique, a dwarf is scarcely more than half as small, and a giant is certainly less than half as tall, as the average man. But in the matter of mental stature, even if such a state of things has its rough counterpart when we consider the lesser developed minds amongst us, what measurement shall we accord to the mind of Euclid or Plato or Leonardo or Newton or Shakespeare?

Although we cannot explain why it is that great minds like these suddenly arise, like rockets from the dusky earth, we can understand a little how it is *possible* for them to do so. The dawn of mind dates from the beginning of organic life so that man's mind has a history that goes back many millions of years. Emerson pictures vegetable life looking forward over all these æons when he says:

"And the poor grass shall plot and plan
What it will do when it is man."

The mind of any individual is the resultant of many factors: race, tradition, heredity, physique, environment, education, discipline.

Though it is true that the calibre of the mind may be severely limited by some of these factors, and especially by heredity, it is equally true that the mind is capable of enormous development during the individual's own lifetime. Such development may take place in various directions, leading to the production of minds of different types and different capacities.

I am not concerned at the moment with a consideration of the heights to which man's mind may rise in special directions. I propose rather to sketch the outline of a

particular aspect of mind, the Quiet Mind, which may be regarded as the highest product of mental hygiene. This quality of mind is one which is within the range of the great majority of mankind who start with a modicum of capacity, and yet which is capable of very great influence upon its own life and the lives of others.

It is a quality in the mind which balances intelligence with energy and gentleness with fortitude. Its foundation is integrity. On this foundation a diligent search for, and a strict adherence to, Truth build the house. The coping stone is control.

The final product of mental hygiene, this Quiet Mind, is not to be regarded as an end in itself but rather as a means to right conduct. Not only conduct in relation to the individual life, but to family life, to community life, to national life and to the whole brotherhood of man.

I shall try to describe some of the characteristics and expressions of the Quiet Mind and to discuss its corrective possibilities in contemporary life. And yet it is not quite true to say that I shall attempt a description, so much as to try and do what is called in another place "feature" the Quiet Mind.

In other words, having shown you the raw materials, and having displayed the parts, my own mental integrity demands that I should assemble the whole machine and demonstrate its horse-power.

Attaining the Quiet Mind

This quality of the Quiet Mind, how is it manifest? Looking around us, where can we see it? Does it exist at all in real life or is it merely a synthetic dream? It is not. We all meet folk who possess it and they differ markedly from those who don't. Granted, some of those people who have it seem to have had it from the start. Their father, or their mother, possessed it. They had not so far to go as the rest of us

in the effort to get it. There are others who have had to fight for it, because their temperaments were from the first a handicap, yet they have "seen past the agony," they have "beheld God in Heaven and have striven." In the course of history there have passed down to us the stories of many whose minds have shown this quality. When you have heard my brief selection you will perhaps say "It was *character* these men and women had." Well, I admit that the Quiet Mind, as I portray it, bulks very largely in the attribute to which we give this name. Confucius seems to have been of this nature. He considers that men's minds fall into two groups, the higher group of mind which was calm and serene; and the lower group which was constantly agitated and worried. A statesman asked for a hint on the art of governing. The Master replied: "Set the example of diligent toil." Asked for a further hint, he said "Be patient and untiring."

The prophet Isaiah must have radiated this particular quality if we may judge from his recorded utterances. Witness his advice to Ahaz, who seemed very badly to need it: "Take heed and be quiet; fear not." As a corrective to an arrogant nation he tells them that "their strength is to sit still." And to his own people: "In quietness and confidence shall be your strength." He regards "quietness and assurance" as the best end-results of a righteous life. The prophet Daniel clearly showed this quality: the lions recognised it; animals do. Paul of Tarsus must have had a bitter struggle to attain what degree of the Quiet Mind he eventually achieved. But he gave the Thessalonians a piece of advice which at least shows us what he thought of its value. "Study to be quiet and to do your own business," he said, and there could be no better text to govern mental hygiene.

AROUND THE MAP

THE claims of National Service have a clear right to the first note on this page this month. There is no need to describe them, for the Government's appeal to men and women of all ages and circumstances is inescapable. Every one of our members will have decided for himself by now, we hope, whether and in what capacity he ought to volunteer for the kind of services put before him. We are, however, convinced that the term 'National Service' needs to be extended to cover an area of work much wider than that of the defence, protection and rescue services to which the Government's appeal restricts it at present. Every form of service which helps to build up, sustain and improve the life of the nation, its physical, mental and spiritual well-being, must be reckoned as truly 'national' service. In this firm belief Toc H Headquarters has set to work to compile a register of the man-power available and being at present used in Toc H all over the country. A "Return of Service" was requested from all home units at the end of last year and the results sent in have now been put together; some general conclusions to be drawn from them are discussed on page 71. The categories of "regular voluntary personal service rendered by members of the X Branch or Group as at December 20, 1938" are eleven in number, each sub-divided into particular kinds of 'jobs.' On the form sent out 'Defence' is included as No. 4. The others are service for Youth, for the Sick and Disabled, for the Needy, on Public Bodies, for Delinquents, for Religious

Bodies, for Seafarers, in Rural Community work, for Individuals and other miscellaneous services. Work by Toc H members in any of these classes, if it is properly undertaken and related to the life of the community, should be counted as service essential to the nation. This is not for one moment to say that the fact that a member is already engaged in some form of social service absolves him from his duty to consider and answer the Government's appeal. The work that we are actually doing in many other fields should be helping to secure that our nation has something worth defending.

* * *

All over the country individual members are without doubt doing what they can to give shelter and hospitality to refugees from Central Europe. The problem, as everyone knows who has tried to lend a hand, bristles with difficulty but is one that must not and will not be shirked by Christian people. A number of Toc H Marks have offered to take in one or more young men refugees and in several Houses such a guest is already installed, his expenses in most cases being met by the contributions of hostellers and local members.

Mark VII, in Fitzroy Square, London, has been opened in collaboration with the Youth Council on Jewish and Christian Relationship (on whose committee Toc H is officially represented) as a club for non-Aryan refugees in London. The club is open daily (week-ends excepted) from 11.0 a.m. to 5.0 p.m., and hostellers are co-operating in whatever ways they can, although the hours during which the Club

is open are such that much personal contact is impossible. The collections from the Festival Service in St. Paul's Cathedral and the Free Church Communion Service in St. John's Chapel, Tower of London, in December are being used to help provide the necessary direction and leadership.

* * * *

Colombo is, of course, the main stepping-stone between this country and the Antipodes and the Toc H Branch there welcomes many travellers on their ways across the world, thus providing a valuable link in the Toc H chain of friendship. In addition to numerous individual travellers two parties of young emigrants have within the last few months been met and given a friendly welcome. In November a party of 25 lads on their way to one of the Fairbridge Farm Schools in Australia were given

a happy day ashore, while on New Year's Day a party of children from Dr. Barnardo's Homes, also Australia-bound, were similarly entertained. The latter apparently won the hearts of all who saw them, so much so that even a Moslem stall-holder on the Jetty asked if he might be allowed to give them a branch of bananas as his tribute.

* * * *

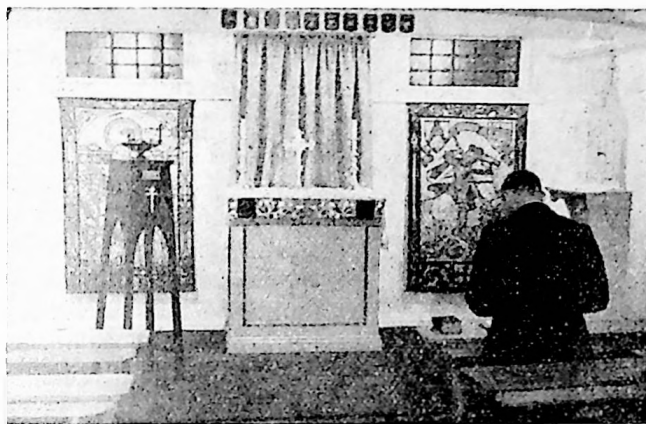
Twenty-one Little Brothers, the first party organised by the London Committee of the Big Brother Movement since the resumption of emigration to Australia, left Tilbury by the s.s. *Strathallan* for New

South Wales on January 20. The boys, who are from 15 to 18 years of age and include ten boy scouts, have been selected from families throughout Britain. Each of them will find a Big Brother awaiting him in Sydney who will act as his friend and adviser (though not his employer) until he is 21. At a recent meeting of Toc H in Sydney, at which Sir Kelso King appealed for men to offer themselves as Big Brothers, eighteen members of the audience added their names to the list.

* * * *

The World Chain of Light last December was started, it will be remembered, in the Chapel of Mark II (C) in Toronto, and

we are grateful to the Editor of *The Toc H Chronicle* (the magazine of Toc H in Canada) for the picture, reproduced on this page, of the Chapel during the Vigil. At five minutes to nine on the evening of



December 11 the Chapel was packed to the doors for the short service in connection with the Lighting of the Lamp, conducted by Padre Albert Holmes. For the ensuing twenty-four hours, during which the Light was circling the world, an unbroken Vigil was kept, members coming quietly throughout the night to take their turn. There was no fuss and there were no hitches. In the dim morning light there was a celebration of Holy Communion and the Vigil was continued throughout the day. At nine o'clock on Monday evening, December 12, the words of "Light" were said and the Vigil con-

cluded. Two probationers travelled 250 miles to be present on the Sunday evening, at least eight members travelled between 25 and 60 miles over icy roads to attend the Guest-night which followed the Vigil, and one Regional General Member came 100 miles to spend the week-end at the Mark.

* * * *

In many hundreds of places between Prince Rupert, British Columbia, and Invercargill, New Zealand, (respectively the most northern and southern points in the world to which the light of Toc H has so far been carried), little companies of members were once again standing round their Lamps and Rushlights during those twenty-four hours, but we have had news of only one place on the high seas where the World Chain was observed. This was on board the troopship *Nevasa*, homeward-bound from the East. Three members were on board at the start of the voyage, three more joined the ship at Aden and two more at Port Said. A few hours out of Malta on December 12, these eight, together with the Padre, assembled in one of the dining saloons and at 9 p.m. a candle was lighted and one of them took the Ceremony of Light. "The boat was pitching a good deal and one or two of us were not feeling grand, but we soon forgot about our 'tummies.'" A few prayers followed and then for a further half-hour they remained together exchanging their experiences of Toc H abroad. "Unfortunately, that was our last meeting on board owing to the terrible weather we had. It was bitterly cold and we were not very happy unless we could talk about Toc H (in twos and threes on our deck), which we did until we reached Southampton."

* * * *



In connection with the correspondence on the subject of Capitation Fees in "The Open Hustings" in January, it is interesting to hear that in the Otago and

Southland Region of New Zealand, every unit had paid its capitation fees (in New Zealand 3/- per head) by December 1, 1938, the first day of the new financial year. And this Region is nearly full of Scotsmen, too! As one of the writers in the January correspondence columns learnedly but aptly remarked—"Bis dat qui cito dat."

* * * *

Toc H has been "in oil," on a modest scale, for a good many years. The first touch was due to Charles Sheppard, once a member in South Wales, who went out to the Persian oil-field as an employee and took Toc H with him; he died while on leave at home. This introduction led to the appointment of Padre L. G. Reed, nominated by Toc H, as chaplain to the Anglo-Iranian Oil Company at Abadan on the Persian Gulf, and to Tubby's visit there in 1931 (he is now on his way to a second visit). Then followed the appointment of Harry Moss as chaplain to the Iraq Petroleum Company, with a pipe-line parish from Haifa to Bagdad, and various voyages on ships of the oil-tanker fleets by Tubby, Harry Chappell, Bobs Ford and others. At home, Tubby himself—and Pat Leonard in his absence a few years ago—has acted regularly week by week as chaplain to the large staff at Britannic House, the headquarters of the Anglo-Iranian Oil Company.

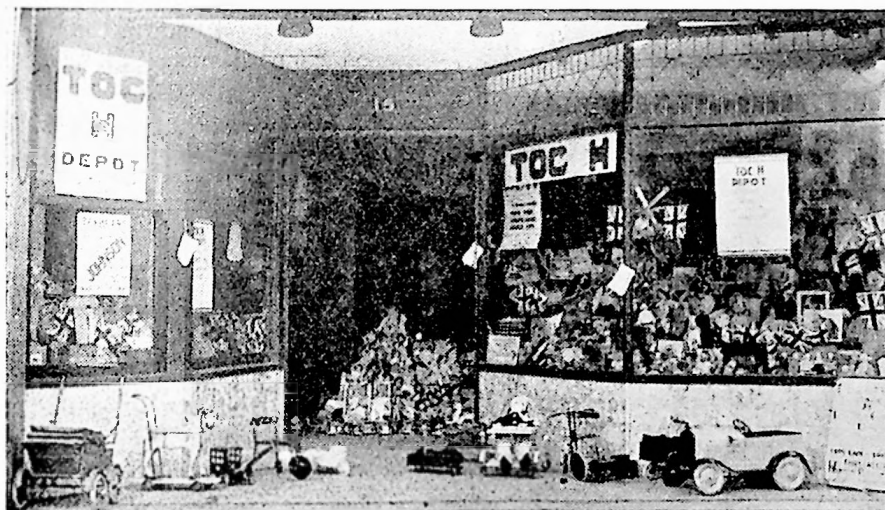
* * * *

Another aspect of our connection is a piece of service not with the oil companies but proceeding from them. The Oil Companies' Special Areas Scheme owes its organisation to a member of Potters Bar Group, and Toc H is represented on its committee. The scheme is a practical effort by the Oil Companies and their staffs to lend a hand in the distressed areas by collecting clothing and blankets and now by the opening of a Community House in South Shields, of which Ronnie Wraith (late Area Secretary, East Anglia) is Warden. The annual report of the scheme, just issued, makes good reading (copies may be obtained from T. E. Marsland, 16, Finsbury Circus, E.C.2). Tubby contributes a foreword, Ronnie Wraith an account of the Community House, and Jim Burford (Northern Area Secretary) a short article. "Unemployment," says the report, "is a problem which is primarily one for the Government, but by extending a hand of friendship we are doing something which no Government could do." Toc H is sincerely glad of the chance, not merely to

applaud this practical act of "neighbourliness" by the employers and employees of the oil industry, but to lend a hand in it where possible.

* * * *

The picture of the "Toc H Depot" on this page reaches us from Clacton Branch, who last Christmas, as in previous years, were able to get the loan of a shop as a centre for the collection and distribution of toys, sweets, etc., for poor and needy children in the town. A letter is put in the local newspaper in November appealing for toys, books, games, fruit and sweets, and members themselves do all they can to scrounge them from their friends and everyone else with whom they come in contact. Most of the toys received are discarded ones and Branch members do such repairs and painting as they can. Last Christmas more than 1,100 children received presents as a result of this scheme. In addition, a good deal of clothing was received at the shop, which was distributed to about 200 people.



Many readers will have listened with great interest to Hubert Secretan's broadcast talk (in the National programme) on Sunday afternoon, February 5, in the series called "The Church in the World." Hubert's subject was "Environment," and his talk, although specific mention of Toc H was not permitted, was a complete and admirable exposition of the Toc H point of view in national and international affairs. We hope to obtain permission from the B.B.C. to print it in full in our April number.

* * * *

We have received from Toronto a copy of a booklet entitled "Up Stream," which

is a short history of Toc H in Eastern Canada from 1920 to 1936. It tells fully and frankly the story of slow and steady growth, of false starts, mistakes acknowledged and remedied, and discouragement disowned. There is a preface by Tubby and an Epilogue by Dr. Wasteney, the Hon. Administrator of the Eastern Canada Region. It should prove of tremendous value to the membership in the Region and of real interest to anyone who knows Eastern Canada and its problems. Copies can be obtained from J. R. N. Jackson, Eastern Canada Region, 614, Huron Street, Toronto, Canada.

* * * *

MULTUM IN PARVO

✠ The CENTRAL COUNCIL of Toc H will meet in London on April 15 and 16.

✠ The NORTHERN CONFERENCE, in which representatives of the Central and Area Executives will take part, will be held in Harrogate from May 19 to 22.

✠ The following have been appointed Hon. Association Padres: The Revs. R. H. C. BIRT (Cape Town), ALLAN BOSTOCK (formerly Northern Area Padre), T. S. HARVEY (Johannesburg) and COLIN MARR (formerly Eastern Area Padre).

✠ H. E. HOWES (Melbourne) has taken over the duties of Secretary to the Australian Executive from B. A. BILLINGS (Sydney).

✠ TED HAMMOND (lately joint Area Secretary in Kent, Surrey and Sussex) and DAVID CARSON (Asst. Secretary, The Chilterns Area) have left the Staff. All members who have worked with them will wish them well.

✠ On February 8, 1939, at Corsham, Wiltshire, to MARGARET, wife of the Rev. HUGH F. SAWBRIDGE—a daughter. *Laus Deo.*

✠ A note containing the following words

was received by the Registrar on February 4: "Donation, with best wishes from AN ANONYMOUS FRIEND." A gift of £95 was enclosed and is most gratefully acknowledged.

✠ This year's SOCCER FIVE-A-SIDE Tournament will be held on Saturday, April 1, and the RUGGER SEVEN-A-SIDE Tournament on Saturday, April 15, both at the Toc H Sports Ground, New Barnet. These are open to teams from all Branches and Groups of Toc H. Entries for Soccer (entrance fee 2s. 6d. per team) should be sent to J. J. MacLoughlin at Toc H Headquarters, and for Rugger (entrance fee 3s. 6d. per team), to Tom Madgett, 81, Athenæum Road, Whetstone, N.20.

✠ New Groups have recently been recognised at: *Swanscombe* (Southern London Area), *Denbigh* and *Wrexham* (North Wales Division), *Horbury* and *Knottingley* (West Yorkshire Area), *Redbridge* (Southern Area), *Kingston* (Eastern Canada), and *Fairmont* (British Columbia), *Bloemhof*, *Cambridge* (C.P.), *Durban North*, *Mazabuka*, *Pilgrim's Rest*, *Shabani*, *Umtata* (Southern Africa).

THE DISCIPLINE OF FREEDOM

A talk given by the Right Rev. HORACE CROTTY, Vicar of St. Pancras, formerly Bishop of Bathurst, New South Wales, at the Annual Meeting of the Toc-H Schools Section on January 9, 1939. For another subject dealt with at this meeting see page 74.

A GATHERING which meets under the auspices of Toc H turns its mind, naturally, to the sacrifice and effort of 20 years ago, the high hopes which once we entertained of something beautiful and worthwhile that might be salvaged from it, and the disappointments and disillusionments which have crowded on us in these recent years. Throughout the struggle, one thought alone sustained us in, and reconciled us to, the nameless sacrifice. We did feel, in and through it all, that some blow was being struck for human freedom. But two particularly disconcerting truths have latterly been borne in upon us. The first is that human freedom is, to-day, more threatened than it has ever been within our memory. And the second, even less flattering to our pride, is this: that human freedom is not only being attacked, with a peculiar venom, by its enemies—it is also being wounded in the house of its friends; that it is not least the untidy pattern and policies of our democracies which have invited the menace of the dictatorships; that the menace, moreover, of our own weaknesses is much greater than the menace of anybody else's strength; that, if freedom fails us, it will not be so much by conquest at the hands of its enemies, as by the breakdowns of freedom's own integrities; that freedom indeed must be saved, not only from dictatorships, but from itself.

Meanwhile the laugh, for the moment, we half suspect, is with the apostles of coercion. They can point to a real measure of efficiency, and to a real passion and enthusiasm in and under the compulsions which they serve. And we must be for-

ever able to make answer to the taunt that they are accomplishing more, and more gladly, under their despised coercions, than we are achieving always under our more noble freedoms.

This is the real challenge to whose answering we set our minds and wills to-day. We may frankly say that we do not covet the metallic efficiencies of coercive systems, that they are too brittle, and too costly. But, if our freedoms are to survive in a world where tension and competition are chronic and decisive, we must at least be able to show that we can render, with adequate discipline and devotion, that type of service which life obviously does demand of us, and which, if it is not to be conscripted, must presumably be voluntarily given. How can we keep, in our freedom-loving societies, a sense of duty which will be vigorous and compelling, and yet leave a reasonable margin for creative and free choice?

The Dangers of Freedom

That never has been easy, and it has never been more than relatively successful, though, hitherto in these islands, we have achieved it in a measure which has not gone unnoticed by the world. To some it may well appear that it is not proving as easy or as successful among us as it used to be. It is not always and everywhere obvious that our freedoms are as disciplined, our moral resources as vigorous, or our tradition of stability and cohesion as sturdy as in an earlier day. Much has been undermining our sense of individual responsibility. Modern industry, in its whole life and management, becomes more and more impersonal, and this weakens the

whole impulse to, and opportunity of, goodwill. Paternalism in government, by doing so much for all of us and at such public cost, induces the feeling that there is not very much which we need do, or can do, for each other. Modern entertainment demands less and less, in the way of effort or imagination, from those it is entertaining. Education, in certain of its modern moods, encourages this same passivity. 'Self-expression' is the declared objective; 'learning without tears' is the desired technique. Much more seems to be done for children in our elementary schools, but much less seems to be demanded of them. The ascetic note is weaker also in religion. Religion, because it is theologically bewildered, is less united and incisive in its moral imperative and demand. It is content, too often, to ring its bells, and plead petulantly for people to attend its churches, and sometimes seems prepared to pay almost any price to attract the multitude inside its doors. So is it that it tends more and more to obscure its real call to discipline and service, and to stimulate the trickle to its turnstiles by the more engaging suggestion of "a hymnbook, a handshake and a welcome." Everywhere, the emphasis is on rights, and not on duties. Everywhere, the expectation, even in religion, is not of something which we ought to give, but of something which we are going to receive. Individualism takes on, everywhere, a selfish and self-centred note. "Life exists for *me*. Give me my rights. Stand clear of my way. I want and I shall have." And that is a dangerous mood for freedom.

Freedom and Efficiency

Yet, as we take note of freedom's dangers, we are not uncritical of the power-merchants, and of their programmes of coercion. They seem to sacrifice so much which we really want to keep, so much that is civilised and not merely tribal.

There seems to be so much that is more important than good roads in a nation's life. Even unemployment can be solved with a complete decisiveness, but at a price, conceivably, which is devastating to human freedom. There is no unemployment admittedly in a gaol, just as there is no mutiny in a graveyard. And even the efficiencies of a well-disciplined and well-ordered state may seem less than satisfying when viewed from the secluded charms of a concentration camp. "At a great price obtained I this citizenship" we feel inclined to murmur. So that, when we are invited to efficiency, we are justified in enquiring "Efficiency for what?" Man cannot afford to sacrifice some things for efficiency along a purely material level. He may achieve that efficiency, and yet lose all significance as a free human spirit. Efficiency is man's instrument—it can never be his purpose. So that the dichotomy between efficiency and freedom is false and superficial. We cannot be efficient unless we are free, free to pursue the purposes of man as a free human spirit. Similarly, a man, or a nation, which values freedom and understands its paradox, will be prepared and anxious, in the final test, to accept discipline and sacrifice, to limit his freedom that he may maintain his independence. The supreme recognition of this sanity is religion's cry: "Make me Thy captive, Lord, and then I shall be free." "Man is born free, but everywhere he is in chains" is man's lamentation on his own monotonous refusal to see and honour it.

The Liberal Tradition

Here, in this country, we have lived and moved in the liberal tradition, determined on the whole to stand or fall by it, though there are those who, in despair of it, would seem to be in flight from it for the moment. And, indeed, we are all of us awake to the danger, as well as the

glory, of the whole liberal tradition. The strength, and the weakness also, of liberalism is that it is a sort of 'honour-system.' It trains men to receive, but it only hopes that they will give. And liberalism's faith in human nature was indeed just and dignified, and, in its more religious moods, it was definitely creative. But there are not wanting signs that a secular democracy may prove, in the long run, to be quite incapable, by itself, and without the pressures of a moral and religious faith, of achieving discipline and service, or realising a really hardy social unity. It may be that no mere humanism, however lofty, can sustain the weight which the liberal thesis imposes on the individual. And it may be that truth and fact which we have been forgetting, and must reinstate and honour. Liberalism seems, for the present, to be drowned in its programmes, from the League of Nations downwards. It is lost in the greatness of the way. It is tossed in the tempest of its own freedoms. And its present danger is that it may swing to tumults which are greater than either its visions or its restraints. The resultant sense of futility and frustration is very widespread, and tends to cut the whole nerve of action and goodwill. "Between the conception and the creation," says T. S. Eliot, "falls the shadow." It is this shadow that is haunting us continually. It is the shadow, not least, of disillusion, sometimes of impotence. And only a great new religious faith might lift it. It is indeed a twilight. It is the twilight between the death or dying of an old faith, and the dawning of a new one. We seem to need, above all else to-day, to provide an impetus for freedom's disciplines and programmes, a new religious faith. "Oh, set me up upon the Rock that is higher than I" is the cry whose answering meets our present actual needs. If our values are to hold us, we must know and

feel that they are God's values also. It is that sort of Absolute which has fled us, and the passing of it, in other countries, has been the real vacuum which the dictatorships have rushed in to fill. We must have the assurance that our dreams are not mere wishes, that there is that, at the back of things, which can make our dreams come true. And it is precisely this assurance that religion is. No voluntary system, one would have thought, could hope to reinforce or to sustain itself, for very long, without it. Perhaps it is not least on its coming that the new confidences and victories of liberalism are waiting.

Freedom and Faith

Two things, meanwhile, it would seem we must do. First, we have to stem the drift towards that despair of freedom which infects so many even of our freedom-loving countries. Judging by the conversations which one hears in England, in quarters most respectable, and by the correspondence-columns of our daily papers, the drift is real and dangerous, in an England which one has always thought of as the home and sanctuary of freedom. And, secondly, we have to stimulate the conviction that that freedom is and remains a dangerous sentimentalism, unless and until it is rooted in something more dignified than selfishness, and more robust than an amiable goodwill. For man's freedom is not different from any other growth. It is because your tree is bound to its roots, that it is free to expand. Torn from its roots, its only freedom is that it is free to die. And Nicholas Berdyaev's diagnosis of our major ills is that man has been torn up from his roots. He has been torn up from his roots in God. And that may be true, peculiarly, of man's freedoms, and the real stimulus to discipline, to service, and to action, which they so desperately are needing. And, cer-

tainly, it does seem that it is only the thought of God that has ever really lent worth to man in man's own sight. We believe less in man, it may be, and in the service of man, than when we believed in God. And perhaps it is only when we have returned to the vision of God, and the service of God, that the service of man will seem worthy of rendering, without coercion.

The Schools

If this be so, its meaning for our education and our schools is obvious. It seems to argue that, if we are to educate for citizenship, in a free community, if freedom is to be made safe for service, we must educate against a background that is religious. I am bound to say that, in most schools one knows, there is a widespread desire and effort to give effect to this. So much of the trouble seems to lie in the backgrounds, both secular and religious, against which our schools are working. The valuations of our secular world are not religious ones. The sanctions and atmosphere of home life to-day are not conspicuously religious. And in our churches, our unhappy divisions, in which so many of us abide so happily, must be a constant distraction to men and women who would like to educate religiously. It is therefore more than ever urgent that the Christian churches should combine at last upon some common presentation of Christian faith and values, some common doctrine of God, of Man, and of Society, some common valuation of life, round which our democracies might rally, and in which men might discern the true meaning and responsibilities of human freedom. Thus only, in these free societies, might men find enduring stimulus to service, sacrifice, and action, and the real sanctions of that new patriotism that would take fire at the thought of the torches that we carry, rather than at the

thought of the things that we possess.

When this discussion was first mooted, it seemed to me strange that it was the representatives of our schools that should be called together for a discussion of the neglected responsibilities of freedom. For, in all our society, the school does appear to be the one place where freedom and efficiency do seem to be both possible, and to mingle helpfully; the one place where, with a minimum of coercion, life is at once disciplined and communal, and also free: until the real point emerges, which is this. The boy lives his life in a school which is a real *societas*, in whose service he achieves his freedom, which is as much of a democracy as it is desirable for a human society to be. But he passes out into a world which is not so constructed or constrained. The impact of our education on our citizenship will be short-circuited indeed, if our schools remain but oases of community, in a desert of social selfishness and strife. And the bridges that we have to build are those over which the spirit of the school can be carried out into a society which calls itself free, but which must become communal if it is going to remain free at all.

* * * *

It is a matter both of programme and of faith. And, if one has emphasised the sort of faith that is necessary to sustain the programme, one does so, because one understands one's whole job to-day, to be preliminary. The technique of Toc H itself is a sufficing example, to guide all who face the sort of problem that we face to-day. For Toc H has been bold to call for a Christian programme from a Christian faith. And, it has been bold and wise, as well, to centre and sustain its programmes, in and around a transcendent faith.

H. C.

A RETURN OF SERVICE

AN attempt was made in December to discover the nature and amount of voluntary service which Toc H members in Great Britain are regularly engaged upon. Such a general test had never previously been tried, and the manner in which Toc H responded, as distinct from the actual facts brought to light, is not without variety and interest. No one with any close knowledge of Branch and Group life would ever regard such a statistical report as a true survey of the output of Toc H in personal service, for so much that is done can only be known to those immediately concerned and is too personal and intangible to be recorded. All this we know well, and take for granted. At the same time there is much value in knowing the sort of tangible divisions of our man-power which the Return discloses.

Of the 1,100 Branches and Groups to whom it was sent 1,000 responded, although many required reminders, and it would be encouraging to think that it was conviction, rather than apathy, that prevented the remainder from co-operating. General Members were not included.

Service for Youth

The total number of members accounted for by the experiment is 20,200, and of those about one-fifth are involved in some regular form of "Service for Youth," which seems a reasonable proportion in view of the qualifications required for successful boys' work.

The various types of boys' activities undertaken are too numerous to mention, but it is worth noting that Boys' Clubs absorb 2,100 and Scouting 1,200 Toc H helpers. The proportion of those taken up with Scouting to those helping with Boys' Clubs is considerably higher than many people expected. The reason that it is lower at all is probably due to a prevalent impression that the minimum standard of time and talent required by Scouting is far higher than the minimum which many members think is required to run a small Boys' Club. Of course, it is a wrong assumption, for all really effective youth work demands regularity, skill, charac-

ter and personality of a high order. It simply means that in a Boys' Club there are more smaller jobs which can be done by raw helpers than is the case with Scouting. The comparatively wide scope offered to us by Boys' Clubs raises the question of our own value as helpers.

It is useful to have an efficient canteen open one night a week, or an elaborate club of 500 boys pulsing with activity every night of the week, but if those responsible have fallen to the lure of organisation for its own sake and have forgotten that its purpose should be to provide a guiding stimulus to the growth of boys' natures, then their efforts lose their essential value.

Do we take every simple opportunity for supplying this stimulus to others and to ourselves? Suppose every Toc H member concerned was the natural and respected friend of 6 boys, it would mean that in this country to-day 25,000 impressionable boys would be developing steadily in character and thought as a direct result of these friendships. Suppose all barmaids were enthusiastic and understanding members of L.W.H., imagine the value of their influence spreading quietly, consistently and laughingly from such strategic strongholds!

In the meantime it is probably quite true to say that the quality of our Service to Youth is improving year by year, though possibly slowly.

The Sick and Disabled

The Sick and Disabled are helped by over 8,000 members, and rather naturally the Hospitals claim the larger proportion of 3,200, who for the most part visit patients regularly and organise libraries. More than 2,200 are working for the blind, deaf or crippled, and 950 are trained or training in first aid work.

At the same time there emerges the fact that only 1,700 men are acting as blood donors, and curiously enough the greatest number come from Areas in Wales and the West of England, which produce twice as many as those in London and the Home Counties.

The explanation why the total number seems small may partly be that adequate Blood Transfusion organisation is by no means general.

Unemployment

Then come the 2,700 men who are actively concerned with people enduring great poverty, and among them a number concentrating on the Special Areas. Some collect and send clothes or fruit in bulk to such areas; others are forming personal friendships with families who still suffer great privations, thus enabling gifts of clothes or small luxuries to be offered and accepted naturally as between friends. Some take up the cause of malnutrition among the children, raising 2½d. weekly from interested friends to supply one child with a third of a pint of milk every day, creating where possible the same personal links between family and family. A great many members are deeply troubled that, in spite of the many attempts being made to solve the problem, men and women, and their children, still live year by year in vile conditions of poverty and squalor; largely forgotten by public opinion; underfed and without hope. The circumstances of modern life have thrust them back just a hundred years. Members feel strongly that Toc H should attempt to co-ordinate its own humble efforts so that the Movement, in turn, can co-operate more effectively with other more experienced official and voluntary bodies which for years have tried to find a lasting solution to the problem as a whole, while relieving the immediate and tragic human needs.

'Defence' and 'Peace'

At the time of this Return of Service, a month before the National Service Appeal was made, 4,200 members had volunteered for civil and military defence, but it is obviously impossible to estimate the present number as this JOURNAL goes to print. A member, after seeing the "Return of Service" form, wrote to Headquarters that he was "concerned to find that the authorities of Toc H do not contemplate any kind of service for peace and international goodwill,

or do not think it of sufficient importance to record upon a form of this kind." He went on to say that to his certain knowledge members of Toc H work long hours, at great personal inconvenience and expense, with no recognition save the scepticism of the multitude, and without material compensation, for a number of bodies, which he enumerates, pledged to various policies for promoting peace. He suggested an additional classification, "3. Constructive Peacemaking," to precede "4. Defence" on the form. While no attempt was made by means of the 'Register of Service' to collect statistics of members working through the medium of the societies he names, no one can surely doubt that Toc H, by its very nature, is concerned with international goodwill, or that its members work for it in many ways, often less tangible than membership of a particular society. Opinions on no subject differ more than on the methods of "constructive peacemaking," and every variety of opinion exists, and clearly ought to exist, in the membership of Toc H.

Public Bodies

The fact that nearly 1,800 members are serving on public bodies suggests that Toc H is deliberately encouraging some of its most able and talented members to accept posts from which they are able to exert far greater influence on behalf of the community.

In the vital field of local and national politics, where lies the power and responsibility for putting into practical effect the principles of life which most of us claim to believe in, there is tremendous scope for talent and character. It is undoubtedly strenuous, and may be distasteful to many, but is this sufficient to justify its avoidance by men with great personal gifts to offer?

Service for Delinquents

Perhaps one of the most difficult categories is that entitled "Service for Delinquents," comprising Prison visiting and education, Borstal and Probation work and after-care. Personal work of this nature, whether in visiting or in after-care, demands a combina-

tion of qualities by no means common, and it is not every Branch that can produce a man with just those special and essential gifts. It is encouraging, therefore, to see that out of some 700 members appearing under this heading over 300 are responsible for the after-care of prisoners and Borstal boys. But there is one section of this work for which young and much less experienced members are suitable, and which in turn offers them a wide sphere of usefulness into which to fit themselves.

It is the educational side—taking a small voluntary class once a week in the rudiments of a particular subject, i.e. typewriting, accountancy, history, travels, literature, music, etc. Most members with a special interest would find a dozen prisoners who would be happy to share it and form themselves, with official permission, into a small class for that purpose. The fact that only 40 members are taking these informal “classes” indicates, surely, that the membership has not yet realised the opportunities presented by this most constructive and interesting form of service.

‘Church Work,’ Seafarers, and Rural Community

The number of members engaged in church work and service of a personal and individual nature runs into many thousands, but again it is difficult to analyse them on account of the personal element so frequently involved.

The last two categories apply to Toc H by the sea and in the country—“Service for Seafarers” and “Rural Community Work.”

The former is especially interesting in that the Southern Area, with over 50 members in this type of work, contributes a quarter of the total drawn from Branches and Groups in close touch with docks and ships.

Although outside the scope of this report, which relates only to Great Britain, it is a fact that Toc H overseas co-operates to a con-

siderable extent with the Missions to Seamen, and in some of the larger ports at home it may be wise for Toc H to review its connection with seafarers in the light of this relationship. To the 800 members concerned with Rural Community work should be added those unknown numbers whose rural activities already appear under different headings.

What is the Upshot?

So much for the output of Toc H judged numerically, remembering that a great many members are engaged in more than one type of service. On paper the result seems to show a comparatively useful state of activity, and there is no particular reason for assuming that in actual effectiveness the standard is much lower. But the written word, with all its limitations, can only be regarded as the first step. The second step is a frank and fearless survey of our own work and influence, for which the motive will be a genuine desire to assess accurately for ourselves the real worth of the things we do. It will be a disconcerting process if we are honest, and if we are dishonest it will be a waste of time. It will entail the ruthless destruction of layer upon layer of protective armour—ancient arguments, thoughts and prejudices which have never been revised during the passage of years; the habit of trailing wearily from committee to committee in the cause of public advancement; mental grooves worn by obsolete experience.

Consider again the Return of our own unit. Can we be certain that we are making the best use of ourselves in terms of men and women, and God? Lethargy and misdirected energy are equally grave handicaps in human affairs which can only be served adequately by the sensitive touch of a trained hand.

Twenty thousand members working to the limits of their available time and ability—that should be the simple fact demonstrated by the Return of Service. Is it? G. M.

SPADES ARE TRUMPS

THERE are times when a man wonders whether perhaps he is not mad. Such is the case with speakers when for a long while they have been going round and explaining a point of view without seeing any evidence of agreement on the part of anyone else.

The applause of school audiences is hearty enough, but then schools are polite places. Since also the duty of applauding coincides with the pleasure of making a din, the Schools Secretaries find little to convince them that they are not mad in going round and saying what they do about Toc H ideals.

In such circumstances it was reassuring for them to receive, from an independent source, a leaflet which said just what they had been trying to say. The leaflet begins with a statement of object, as follows:—

“To encourage young people of both sexes and all classes to co-operate in non-sectarian, non-political action on behalf of other people and of the community as a whole, both within and across the national boundaries, in a spirit of service for the community and of friendship achieved through co-operative action: in this way only (i.e., by the establishing of right relationships) do we believe that genuine peace can be attained.”

The leaflet which so begins comes from W. F. Hoyland, who, with his brother, J. S. Hoyland, has been spreading the practice known as ‘Work Camps.’ Toc H is now represented on a committee of theirs, and W. F. Hoyland spoke at a special meeting of masters and boys arranged by the Toc H Schools Section in January. In fact, we want to co-operate as much as possible.

Bishop Crotty was the first to talk at the

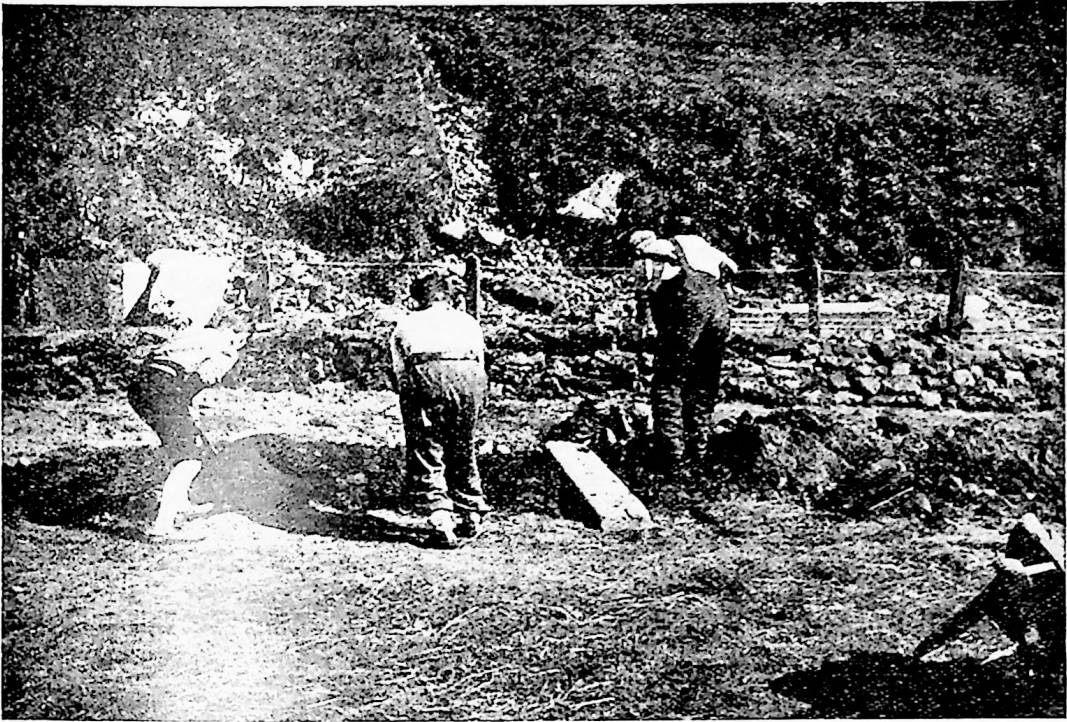
conference. What he said is printed elsewhere. We are not giving W. F. Hoyland’s talk in full, since many members already know something about Work Camps, but we are, instead, reproducing and commenting on some of the points which he made.*

For those who have not heard of ‘Work Camps,’ we will explain, first of all, that they are not camps under canvas, but a scheme whereby senior boys, students and others spend a week or more living as paying guests in the homes of unemployed men and doing with them such work as digging allotments. In 1937 about three hundred such ‘Camps’ took place in England. Besides, there have been similar camps in about ten other European countries, and even in India. People who have taken part in them say that, for breaking down any conceivable barrier—barriers of class, race, politics, religion or anything else—nothing is so amazingly effective as doing hard work with people.

At the Schools’ Section Conference, W. F. Hoyland said that, in his opinion, if that type of work could be extended so that it was a common practice in nearly every school in the country, a generation of people would grow up who would have an entirely different attitude towards their fellows.

Having dwelt on St. Francis and the way in which, by his own selflessness, he spread the spirit of goodwill amongst all those with whom he came into contact, W. F. Hoyland said that the world’s present need was for the spirit of service which did not shun washing other people’s feet. Since 1918, he said, we had tried every possible means, except one, to bring about peace in Europe. Treaties had been

* Two books by W. F. Hoyland were dealt with in the JOURNAL, March, 1935, p. 131; August 1935, p. 290.



The Schoolboy, the Student and the Unemployed Man

made, pacts signed, partial disarmament attempted, rearmament resorted to. The only result had been the crisis. If something did not happen very soon, there would be another crisis. The one thing that had not been attempted was making friends. He believed that through Work Camps, spread all over this country and all over Europe, the foundations of a friendship would be laid, which would bring about a peace more permanent than any pact of non-aggression signed by two dictators or by anyone else.

Few Toc H members are likely to disagree with the statement of purpose, as quoted above. There seems, however, to be a variety of views about the main feature of the 'Work Camps' method—i.e., doing manual labour with people as the best means of breaking down barriers and of making friends with them. In fact,

the idea has been gaining ground in Toc H that we must do much bigger and more far-reaching things than can be accomplished by a few men armed with spades. Thus, jobs like maintaining almshouse and hospital gardens, which used to be done and are still done in some places, are tending to be regarded with a certain feeling of shame and to be classed in the same low category as the collection of silver paper.

Some of those who spoke at the conference after W. F. Hoyland took the same line. "Cultivating the allotments of unemployed men," they said, "is totally inadequate: from the point of view of the good done, it can only be regarded as a palliative, and from the point of view of the students and schoolboys, what is it but a romantic holiday?" These speakers ended up by saying that we could accomplish our purposes by nothing less than a

grand crusade and that it was no use pecking at our problems.

There is much to say, however, perhaps even more, on the other side. Since the metaphor of a crusade was used, let us continue with it. What was responsible for the Crusades? Not only big words or even big deeds. Monks and hermits might have preached. Kings and barons might have passed resolutions. There would have been no Crusade if everyman, besides talking, had not also actually performed what he could for it, whether big or small. The crusade was actually made possible by the fact that the rich gave pounds towards it and the poor gave farthings, by the fact that woodmen felled trees and shipwrights made planks of them, and by the fact that smiths riveted armour and shod horses, each person doing what his natural scope enabled him to do. The modern age, although too sophisticated to traverse the ocean and fight battles for the possession of holy relics, shows another kind of stupidity. We hold vast meetings and deliver inspiring speeches about our crusades, but we are all too proud to do the little things upon which those crusades must be founded and of which, indeed, they must consist. Instead, we form an intricate froth of committees and sub-committees to decide that the necessary things shall be done. Done by whom? Not by ourselves, for we are the brains of the organisation. To us belongs the task of planning and co-ordinating, and it is largely for others to perform those more detailed actions of neighbourliness, by the multiplication of which we hope that human relationships throughout a continent may be changed. For others to perform them: and yet, how many others are left when the ranks of the committees and the talkers have taken their disastrous toll? And who was ever able to persuade others to do things unless they were

ready to set them an example? We are getting like the Jub-Jub Bird in the 'Hunting of the Snark,' who 'stands at the door and collects, though he does not subscribe.' The Mass-Production mentality has overwhelmed us. It would be intolerable to see tins for canned fruit manufactured individually and by hand. And so we think it is intolerable to spend our time doing little things for our neighbours, because it is so much more consoling to sit on a committee and decide that these things should be done on a large scale by others, or, worse still, that more committees should be formed for these others to sit on so that they may get the same incebriating consolation.

So much for the idea of having a crusade without any readiness to perform the innumerable small actions of which any such thing must be composed. It is as if a man ordered a large building and, when the bricks began to arrive, had them thrown away as too insignificant. We hope that Toc H is not falling into that kind of delusion. We do not think that it is. Many of the best jobs done by Toc H members are so small that they look merely silly when put down in words. Yet each one of them probably creates more personal goodwill than the endowing of an institution or an Act of Parliament. We hope that Toc H will never grow ashamed of its small and nameless jobs.

There remains only to discuss the merits of so-called 'small' jobs which involve manual labour. It is probably true that many people in Toc H have never felt themselves so much members of a team as when engaged on all the scrubbing, scraping and whitewashing involved in the preparation of new quarters. There is also a memorable story of people who, having been transferred to a new Housing Estate, found much to complain of and developed an attitude that caused them to

dislike even the new boon of a garden. Toc H was instrumental in changing that attitude and in introducing a spirit of joy and co-operation. How was it done? By many small friendly actions, the cumulative effect of which was greater than all the bricks and mortar. One of the most decisive of these friendly actions was to dig the gardens of those who were sick or infirm.

Perhaps, however, the greatest reason for our persisting in this type of job is the necessity for attracting younger men. It is high time that Toc H completely overhauled the methods that it adopts with the more vigorous section of the community. There is the method of asking them to a big meeting. If this is something in the nature of a Festival, the high quality of the performance may make a big appeal: if, however, it is a meeting for which, although it may be big and enthusiastic, items have not been so carefully prepared, the imperfections, unnoticed or joked about by ourselves, are likely to give a pain in the stomach to the young stranger who naturally comes in a critical frame of mind. On the other hand, the much smaller meeting may, like the Festival, make an appeal, though for a different reason. It makes no attempt at any kind of display and the stranger accordingly does not judge it by that standard. He finds an interesting collection of people losing themselves in discussing an interesting subject from an unusual variety of angles and without any pomp or pretence. He will probably lose himself too and be far more at ease than any amount of effort to put him at his ease would make him.

Many people to-day, however, are going about with a guilty conscience. They have heard so much, at school and elsewhere, about the necessity for voluntary service, active goodwill and so on and feel that they ought to do something about it. At

the same time they lack the initiative and persistence to find out exactly what is being done and what part they can play. Such people may welcome an invitation from Toc H. Perhaps it will solve the problem for them and introduce them to an opportunity for usefulness that they can cope with. So they accept the invitation and come to a meeting. But the meeting provides them with no solution of their difficulty and they go away disappointed and perhaps slightly embittered.

We must remember that we have another method of approach which might often work better than "Come to a meeting." It is, "We are trying to do something: come and help us." This is a method that is used by many Toc H units in connection with the senior boys at day schools. It works because even the shyest and most awkward of them—and who is more shy and awkward than a boy of 17?—loses all his shyness and awkwardness over the job and in the thought that he is being of some use.

But how many of our jobs are jobs for young men? So many of them require, above all things, the art of making conversation, beginning with nothing in particular—an art in which the young are very often singularly deficient. Conversation is required when you visit the hospital, when you take a blind man out, when you go, on Sunday, to the Poor Law Institution, when you entertain the sick and aged and when you go to look up strangers. Standing still and thinking of something to say is a nightmare to the shy. How many would-be social-servants, having lived through one or two nightmares of this kind, have fled from social service, concluding that it consisted largely of being jolly and conversational, feeling themselves to be incapable of it and not seeing how it would be of very much use even if they were capable of it!

No one denies the value of conversational ability, wit, *savoir faire*, and all the rest of it, and most people acquire these things, in some measure, as they grow older (sometimes, perhaps, sacrificing something even more valuable in the process). But it is a pity that forms of voluntary service should be restricted in such a way as to terrify, and exclude, those who have not yet acquired them. It is a pity that we should want young and vigorous people for voluntary service and then have no service to offer them except in forms for which their very youth, genuineness and vigour are useless, or even stand in their light.

In any case, it is probably true that we fail to attract very many of the younger generation because we only have older men's jobs and older men's pleasures to offer them. So long as we continue in this way, our stream of recruits from amongst the young will remain a mere trickle.

In the idea behind 'Work Camps'—the idea of hard work undertaken with others—lies the solution of our problem. And, incidentally, insofar as we can adopt it, we shall help to solve one of the problems of those who, eight years ago, began with ten 'Work Campers' and are now the inspirers of about two thousand 'Work Campers' every year. They, like ourselves, have proved that to know the other fellow is tantamount to liking him. They, like ourselves, have also a great desire to extend the practice of 'knowing the other fellow,' and therefore of liking him, so that it ultimately becomes the universal practice throughout England and, perhaps, throughout the world. So far as the schools are concerned, however, their extension is at present stopped by the fact that, although members of residential

schools can afford the journey to Lancashire, Cumberland, South Wales and other places, members of local day schools cannot afford it and, if they desire the pleasure and the invaluable experience of doing that kind of work, they must find opportunities in their own district. Who will help them to find those opportunities? Cannot Toc H Branches in the neighbourhood of those schools find some?

We take the following suggestions from the leaflet issued by the 'Work Camps' organisation. Naturally, all suggestions are subject to this qualification: "Such work must, of course, only be undertaken when labour cannot be paid for the doing of it in the ordinary way." The suggestions are these:—

- (i) The working of aged and sick people's allotments and gardens.
- (ii) The bringing of waste land under cultivation (the produce to be given to hospitals, old age pensioners or refugees).
- (iii) The provision of short-term substitutes for unskilled factory workers or land workers (in trades where holidays with pay do not yet obtain).

To these one might perhaps add the construction of playgrounds, the levelling of fields for games, help in building or decorating Boys' Clubs, Youth Hostels, etc.—though, if the work is at all skilled, it is obvious that someone will be required to act as foreman. The school itself might be able to supply such a man from amongst its visiting instructors.

We would end with a request that anyone discovering such possibilities should tell us about them and about the use to which they put them. Their discoveries may be of infinite value to other Toc H units desiring to pursue the same line.

G. K. T.

THE ELDER BRETHREN

DEAN.—On January 27, 1939, S. G. DEAN, a R.A.F. member, attached Chester Branch. Elected 16.10.34.

DOUGLAS.—In January, THOMAS DOUGLAS, a member of Inverness Group. Elected 1.3.33.

FIELDS.—On February 5, 1939, CHARLES FIELDS, a member of Sharston Branch. Elected 16.2.35.

GALLOWAY.—On December 6, 1938, after a long illness most patiently borne, ALBERT GALLOWAY, a member of Worthing Branch. Elected 17.4.34.

HATHAWAY.—On December 12, 1938, GEORGE J. HATHAWAY, a member of Chippenham Branch. Aged 66 years. Elected 23.4.30.

HUNT.—On January 11, 1939, the Reverend WILLIAM GEORGE HUNT, padre of Thurlby Group. Aged 60 years. Elected 12.5.36.

MILLS.—On January 10, 1939, JOHN WILLIAM MILLS, a member of New England Branch, Peterborough. Elected 1.3.38.

NICHOLAS.—On December 24, 1938, ARTHUR

NICHOLAS, a member of Treforest Branch. Elected 17.8.34.

SAVERY.—On December 27, 1938, Sir SERVINGTON SAVERY, M.P., a member of the House of Commons Group. Elected 15.12.28.

SUMNER.—On January 21, 1939, the Reverend F. R. PINFOLD SUMNER, a member and former padre of Newark Group. Elected 2.2.37.

TILLSON.—On December 8, 1938, in a road accident, FRANK TILLSON, a member of Work-sop Branch. Elected 17.8.37.

WAGGETT.—On January 5, 1939, Major ERNST WAGGETT, C.B.E., D.S.O., T.D., M.B., a generous friend of Toc H, always ready to extend the benefit of his great surgical gifts to Toc H members in need of them.

WALKER.—On November 27, 1938, HENRY M. WALKER, a member of Morecambe Branch. Aged 51 years. Elected 1.11.28.

YATES.—On November 26, 1938, DAVID YATES, a member of Cardiff Branch. Elected 23.5.30.

A BAG OF BOOKS

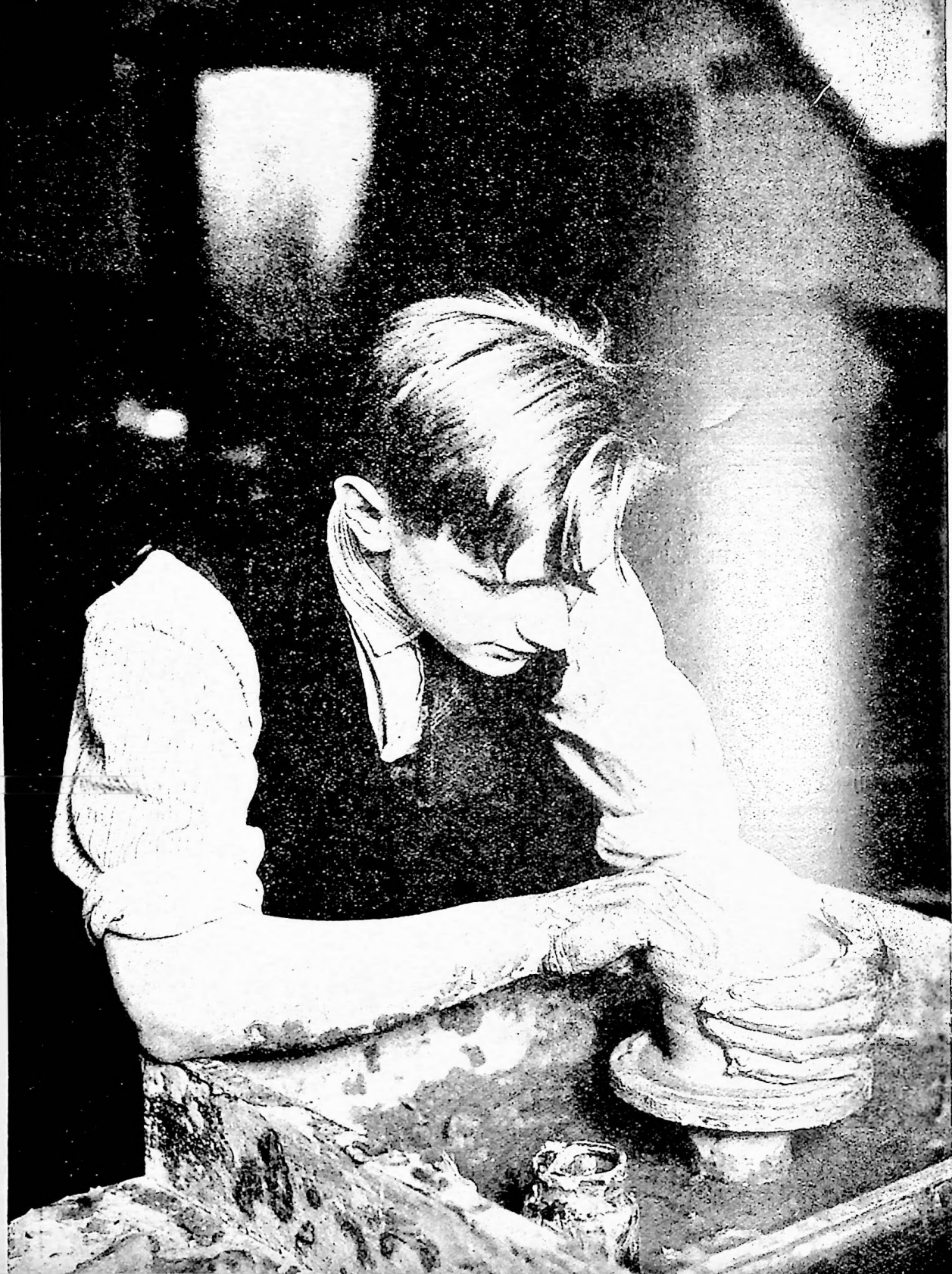
What does 'A' do next? By F. A. Cockin; *The Crisis and World Peace.* By Leyton Richards; *A Church Militant.* By Leslie S. Hunter. Being Nos. 5, 4 and 7 of 'Crisis Booklets.' Student Christian Movement Press. 1s. each.

Those who read Mr. Fenn's book *The Crisis and Democracy* (see January JOURNAL, p. 46), will welcome Canon F. A. Cockin's contribution to the series. If *The Crisis and Democracy* wounded our national pride, *What does 'A' do next?* rubs salt in the wound. It is a painful process, but it will make some people at any rate want to do something to help to build a nation of which those who come after us may reasonably be proud. Some practical suggestions are made which are helpful. The real issue is seen to be not "Can democracy survive?" but "Are we prepared to seek the truth of God and build upon it?" Canon Cockin suggests that the crisis made clear that "we were more ready to insist that war could not be the will of God than to acknowledge a possibility that it might be his judgment."

The Rev. Leyton Richards is a well-known pacifist. For that reason alone, members of Toc H ought to be eager to read what he has to say, since we are committed as members of Toc H to the task of helping the truth to prevail. Some readers will feel that in spite of the author's foreword, the September crisis is seen primarily in relation to the author's pacifism, and that this limits the effectiveness of the booklet. If, however, Toc H units will try to discover how far its members can go with Mr. Richards, instead of debating his pacifism, the booklet will serve a useful purpose.

There are some members of Toc H who may have felt that the Church is irrelevant. Archdeacon Leslie S. Hunter's booklet may make them wonder how they can have been so foolish.

H. L.



EFFECTIVE SERVICE—X.

Toc H and Boys' Clubs

The writer of this month's article is ALEC GAMMON, for many years a well-known figure in Toc H Colombo and later a member of the full-time staff of Toc H as a Marks Pilot working mainly in Leeds. He is at present Secretary of the Yorkshire Association of Boys' Clubs.

SCENE: Any Conference anywhere of S enthusiastic workers for Youth—only boring inasmuch as they all insist on talking when you want them to listen—Amidst confused shrieks of “. . . but you see the Scout Law”: “. . . yes, I am sure you are doing good work, BUT . . .”: “. . . definitely Godless”: “. . . it's not military”, enter a lone Toc H member, who is rashly sporting his badge. ALL: “Why don't you. . .”

And the final Curtain? The said lone member crawling away feeling, probably, that so far as his Unit is concerned it ought to be manning the Scouts, Boys' Brigade, and Boys' Clubs: going all green (or is it red?) with the Woodcraft folk: pacifying the Pacifists: officering the C.L.B.: rambling with the Y.H.A.: and, at odd moments, adopting at least one of the twenty-four ways of keeping fit, as sponsored by the Keep Fit Campaign. I am assuming, of course, that he has not yet been to another sort of meeting where the rival claims of A.R.P., Defence, Auxiliary Firemen, etc., are put forward with equal vigour by rightly interested parties. With the result that he does nothing? I don't think that would be a fair conclusion to come to at all.

So to this little cautionary tale—not only for Toc H, but to those of us who have very large axes to grind for the particular form of Service we are concerned with—and as a whole-time job.

I write as an ex-member of the Toc H Staff (people do say the most extraordinary things and the Editor permits *me* to say that I left voluntarily), and a County

Secretary of Boys' Clubs, which should help me to see both sides of the picture so far as one organisation for youth is concerned, and one, moreover, which is very closely akin to Toc H in fact and in principle.

On the sort of rekindling forms all Clubs fill in year by year, there is a printed question as to whether the Club receives any support from Toc H—and out of 52 Clubs in Yorkshire, eleven Clubs were able to answer *yes*. A very good average—or do you know of any society that is doing better? I do not. Of course, we should like more, but there it is, and we have two Clubs which are being entirely run by Toc H.

The critic, therefore, who says wildly that Toc H is doing nothing for Boys' Clubs is talking through his hat—he is on firmer ground (or talking 'baht 'at) when he laments the fact that too many Units think that they can dash off and run a successful Boys' Club on their own, without local backing and very real sacrifice of time—time for skilled leadership: time to learn and so to teach: and so much time to make their own Unit into something that will attract the ex-Club boy into it by reason of its comradeship, and happiness, and, I would add, opportunities for more Service.

I referred to local backing in running a successful Boys' Club, and for this reason. It needs financing to a far greater extent than a local Toc H unit does (I stress the word *local*): adequate premises have to be paid for and maintained: expenses for all kinds of sports found: equipment pur-

chased: and so on—this cannot be done without the support of the community as a whole, and if Toc H endeavours to run the Club as a family affair, in its narrowest sense, they will find themselves burdened with a weight of finance which they really cannot carry. A Boys' Club cannot be run as a sort of poor relation—why should it be?

Then there is the vital question of leadership. Failure to run a Club with a team of workers is so frequent that it must be stated quite bluntly that a Club should not be started at all unless there is one man who can be present on every evening when the Club is open and in whom can be reposed the full authority of leadership. This hero will require the help of many others, who will perhaps be less regular in their attendance, but he himself should not have other duties which interfere with the Club. And the reasons—discipline and friendship. I do not say that the ideal of a Club open every night of the week can be attained for some time—when this happy state of affairs comes about, the question of a full-time or part-time leader will have to be considered. But twice a week, or three times—yes, and is that more than we can demand of the average Toc H chap? Very often it is, for very good and sufficient reasons, but let us face up to the fact that the Club demands no less. The position of the voluntary helpers, which Toc H could supply, is less argumentative—but here again 'helpers' must not be interpreted as sort of amateur policemen, with one word in their vocabulary—"Don't." And goodwill, too, is not enough. The point is this—one of the greatest aids to discipline in a Club is a vigorous programme of activities. The Club which provides only billiards, table-tennis and a little sketchy P.T. or boxing is making but a poor effort to train its members in

the use of leisure and is moreover woefully under-estimating their quality. The range of activities depends on premises and on helpers—and there must be many Toc H men with hobbies, who could share them with others—photography, chess, music, dramatics, rambling, typing, and many, many others. Finally, there is the ever-present problem in all Clubs of its old boys—in the great majority of cases, the boys have to leave on reaching the age of 19, and it would mean far less heart-break for leaders if they could feel with confidence that there is an adult organisation which would hold and attract these young men. (Can the Y.M.C.A. do it? In certain instances, but I think we must recognise that the majority of Y.M.C.A.'s cater for the black-coated worker. Indeed, they are not the worse for that, but so few of our boys—that is, the working-class boy—really feel at home there). We call Toc H Everyman's Club—a bold claim. Would it be untrue to say that often it is a Middle-Aged Men's Club? We all recognise that it should not be so, and yet I wonder if the average Toc H meeting would attract a young man who has just left a Club where every opportunity has been given to him for spending his leisure wisely and happily? I have been to many excellent School Guest-nights (particularly those where I have been the speaker), but have yet to go to one where the older lads from a Club have been asked. . . . It must be done somewhere if only one knew where. I regret having used the word finally at the beginning of the previous paragraph, as I want to go on—but, in conclusion, let me say this: the public have heard a lot about Service (they do from others, besides from Toc H), and the more we talk about it, the more they will expect us to put words into deeds. Boys' Clubs do look so eagerly to Toc H to help them.

A. G.

THE FAMILY CHRONICLE

From the East Midlands Area

It seems but a short time ago that we said good-bye in these pages to Padre Sands and Alan Cowling, and now we have to add to the 'obituary' list the name of Padre Roger Dabbs. The Area for some reason or another seems to have a beneficent influence on the hearts of the staff; Alan went to Australia and returned complete with wife, Roger only managed to remain single for a month after leaving us, but poor Sandy, on his return to Australia last year, had to content himself with a disagreeable appendix.

We are all very sorry to lose Padre Dabbs from active work among us, and would like to assure him that he has left behind a host of friends and a sterling example of a Christian character. He has been inducted to the living of Cosby, about six miles from Leicester, and we wish him and Mrs. Dabbs a long period of usefulness in the parish. In March we hope to welcome Padre David Ford in his place, and are looking forward to seeing him amongst us.

There is nothing particularly startling to report since our last despatch; things have been done and men's lives have been influenced just as they always are in Toc H wherever it is to be found. It is noticeable, however, that on the whole the spirit in the units is fuller and deeper now than it was twelve months ago, probably partly due to the crisis, and partly—curiously enough—to the financial efforts that have been made by nearly all units. Finance at times may seem a nuisance, but it does cause us both to think and to put our backs into things.

Among the more noticeable events are the two Rallies that were held in the summer, one at Peterborough and one at Leicester, both very successful and helpful. A. E. Brunswick undertook the whole of the arrangements of the Peterborough Rally and gathered round him a band of workers who helped him nobly and who deserve the sincere thanks of all who participated. Representatives came from units in and around Peterborough, Eastern Area, Lincolnshire Division and L.W.H. At the

service in the Cathedral the preacher was the Rev. F. E. Ford, and at the Guest-night Alec Churcher was the Chief Guest.

The Rally at Leicester was equally well supported, 47 units being represented, and in this case Padre Gilbert Williams preached in the Cathedral and the Headmaster of Rugby School (P. H. B. Lyon, Esq.) gave an inspiring address. So much for Rallies.

Another event that should always affect the life of an Area is the Pilgrimage, if only the pilgrims would try to communicate to their units something of the spirit and enthusiasm that is always in evidence at these times. Twenty-four of us made the journey last year, the weather and sea were kind, and everyone very much enjoyed, and received inspiration from, the forty-eight hours or so that we spent together. This year the date of our Pilgrimage is Whitsuntide weekend and it is hoped that more people will be able to take advantage of the Bank Holiday and come with us to see The Old House and try to realize all it stood for in the days of the War.

Finance has been to the fore throughout the year, and units have seen their responsibilities and responded well to the calls made on them, many members giving to the point of sacrifice so that the work of Toc H may be carried on, and it is very pleasing to note that Area gifts show an increase of £20. In addition, two Builders' Councils have been set up, one in Leicester and one in Peterborough. The former has been working quietly for over a year and has obtained many new builders and is just on the point of making a bigger effort to obtain more, to try to raise an additional £100 by Builders' subscriptions. The Peterborough Council has only just begun, but is launching its campaign late in January by a meeting called by the Mayor of Peterborough and we wish them every success in their venture. At the same time we do try to keep our Builders in touch with Toc H and many of them are only too willing to help us when called upon. One of them, in fact, was called out of bed late at

night to collect and send on the Festival tickets of one of our members who had gone to London without them.

Jobs have been going on much as usual and we are only just recovering from the toy scheme, children's parties, etc., that always take place about Christmas. There is hardly a unit that has not done something in this line. The summer too saw many boys' camps financed and run by the membership, more noticeably in Lincolnshire, where the sea is closer to hand, and it is very pleasing to note that one Lincolnshire district have partly adopted the boys round about one of the Leicester Branches. Plans are in hand for this year's camps and it is understood that ideas are being broached to make the camps more effective and efficient than they have been in the past.

One new job that has been tackled is the running of a tent at the Leicester Fair for showmen only, on exactly the same lines as Toc H has done at other Fairs, and with the financial assistance of three or four kind friends in the City, this was entirely successful. If only the money problem can be solved there is no doubt that this will be repeated.

It is always a sad thing to say goodbye to old friends and this year we have lost *New England Branch*, *Worlaby* and *Killingholme* Groups, all of which have ceased to meet, but we hope this is only a temporary eclipse and that before long they will revive and become stronger than ever. On the other hand, we have several new Groups to welcome: *Bury*, *Far Cotton*, *Holbeach* and *Knighton*. We offer them our best wishes for their future. We should also like to congratulate *Lindum* Group on being promoted to Branch status,

which they thoroughly deserve, and wish them a long and useful life.

Some readers might be interested to hear of an experiment that is being tried in Lincolnshire. It has always been a hard job for the members of the Divisional Executive to meet regularly, mainly because of the difficulties of transport, so it has been decided that, for a time at least, the Executive shall meet twice a year only and the other two meetings be replaced by meetings of District Officers. For the latter purpose the County has been divided into a North and a South Region, each one consisting of three districts, and it is hoped that owing to the more intimate nature of these Regional meetings, problems may be solved and policies and lines of action discussed that will benefit considerably the units and members so represented. With the loyal backing of the officers concerned much may be done.

Lastly as to the Mark in Leicester. Early in the year the old Warden, Frank Garrard, under whose guidance the Mark had flourished, married, and for a time Padre Dabbs acted in his place. Later on, however, Tony Verdon was appointed as Warden and we wish him every success in the responsible job that he has undertaken. For three months the Mark was in the hands of the decorators and although we are now reaping the benefit of their work, at the time it was a sore trial and life in the Mark seemed to be a sort of glorified Family Coach. Tribulation of this kind now being a thing of the past, the hostellers have settled down to a quieter life once more and are making the Mark the influence that it should be both in the city and in Toc H units round about. J. M.

From Scotland

In the words of the pantomime clown "Here we are again," and, like the clown, our Area Correspondent finds himself polishing up his old gags and jokes for the consumption of his audience. This does not mean that during the last twelve months there has been no development of Toc H in

Scotland, but whatever development has taken place has been of a non-spectacular kind.

Staff changes and the further development of new Districts in Aberdeenshire and West Fife have been the only things of note on the administrative side. Arthur Howard, who

had acted as Area Padre for two years, left us in June to take up a charge in Cardiff and his place had not been filled. Despite the fact that Arthur was in Scotland for only two years he achieved an amazing amount of work, leaving a lasting impression on the membership and giving to many men a new vision of their responsibility in the leadership of Toc H. In common with Toc H throughout the rest of the country the financial position of Toc H in Scotland has been serious and a further reduction of staff is impending.

During the year a large amount of time has been given over to the establishment of a real principle of giving, and while results are not as yet sufficient to ensure the maintenance of the present staff, there is a growing realisation of our responsibility which is expressing itself in practical terms of money. This increased willingness to face up to the financial problem is a hopeful sign, inasmuch as it is being carried out during a period of economic recession in a highly distressed area.

While there has been no large scale development throughout the year the problem of recruitment has been kept in the foreground and a number of experiments are being tried whereby we can broaden our present basis of membership. The conventional method of recruitment has proved to be inadequate and plans are being worked out whereby an attack can be made on different kinds of people by a diversity of methods so that the tendency to recruit only from a very narrow stratum of the middle class can be overcome.

The effect of the international crisis has been to bring home to many units the necessity for more definite action in the voluntary agencies of the country, both political and social; and a number of units have been seriously considering how best they could make a concrete witness to the value of the voluntary method. Questions relating to A.R.P., National Defence, and the maintenance of our civil liberties, have frequently been under discussion and in some cases practical attempts are being made locally to bring these matters to the notice of a wider public in the hope of gaining their active goodwill and co-operation. While the recently completed Return of Service does not show any great increase in practical work in these directions we are hopeful that considerable further development will take place during the next few months.

Toc H in Scotland faces the future aware of the necessity for a large increase in practical action in the world, a more concrete witness among ourselves to the method of voluntary co-operation; and well aware of its increased responsibility in view of reductions in staff.

Without being unduly optimistic, while the practical outcome of these matters has yet to be seen, we are hopeful that in 1939 we will be able to record not only further consolidation but a considerable advance, both in practical service and in strategic importance.

I. F.

From Bombay

The JOURNAL would have to be many times its present size to cover even the 1,100-odd home centres, let alone the 400 abroad, but the Editor may find it in his heart to pass the following to the homeside readers. There are three Groups in Bombay, accounting for about sixty members and contacts. Two of them are over thirteen years old and the other only just over six months. *Group I*, which used to be a Branch, but voluntarily surrendered its Lamp when it felt it could no longer

worthily retain it (due, mainly, to circumstances quite beyond its control) is mainly European, as it has been since its inception. Many men have passed through this Group, for one of the biggest difficulties which has to be faced in anything of European membership is lack of permanence; men are virtually here today and gone tomorrow. *Group I* is mainly composed of Indian Christians, yet, strangely enough, is not strong numerically. The *Byculla* Group, just over six months old,

and so called because most of its members live in or near Byculla, a district in the north of the city, is comprised almost entirely of fellows who are more likely to remain here than not. Each Group has its own meeting place, convenient to the localities in which its members live. Some readers might question this 'separateness,' not knowing the facts, but we can assure them that for reasons too numerous to mention, it is better for each Group to be a separate and complete unit. Mind you, we all know each other very well indeed, for we frequently meet together. At least once a quarter there is a combined meeting. For instance, all three Groups met together for the World Chain of Light and did so again for the first meeting in 1939. We have inter-group corporate Communion, walks, picnics and cricket matches, and we are greatly looking forward to our annual weekend, which this year will be participated in by the new Byculla Group as well as, as on previous occasions, by Group I. Our main jobs during the last eighteen months or so have been reviving what had become a rather declining Family Spirit, and Recruitment. In both we have been successful, splendidly so, but we are not 'letting up' on either. Apart from many individual jobs, we run a Shelter for distressed Anglo-Indians and Europeans, visit Hospitals and other Institutions, at some of which we frequently give entertainments, for we are rather well off in talent and also have the unstinted support of excellent local amateurs. Patients from the British Military Hospital are, when well enough to stand our driving, given rides round Bombay, and for many this is their only look at the place. For a long time we pegged away at getting a better deal for discharged military prisoners and have at last succeeded in this, so that the help we used to give them has been reduced

to make an outlet for more needy requirements. Our Groups are rich in school teachers and these give much of their free time training apprentices who would otherwise be hard put to it to obtain instruction. What promises to be a big job is the organization and running of a Blood Transfusion Service, but this will seemingly take a fair time to get under weigh, as correspondence is going on with Government, and that means just the same here as it does at Home! We think that we can justly claim to 'do our stuff' in meeting those whose 'going down to the sea in ships' brings them to Bombay and we can say with truth that it is not our fault if any are missed. (This is usually due to delayed advices of arrivals). At least three of our chaps are deeply steeped in Scout work and there is also a Boys' Club, which although at the moment on its last legs will probably be strong again, if proposals now under consideration are as effective as we expect them to be. The big snag from which Group II suffers is lack of a real home. We could hardly meet in a better place, the Seamen's Institute, from many points of view, but that place is only open to us on our meeting nights and we are going almost crazy trying to puzzle out how best to obtain a permanent roof over our heads. The difficulty, as always, is money. Many Groups can (but don't) boast 'big noises' among their members, but perhaps we may be forgiven for mentioning that Group II numbers among its members Tubby's brother, Sir Hugh on envelopes, but "Pop" to us.

This little account of ourselves may make your remembrance of kindred in Toc H more real when you, around your Lamps and Rushlights, as we do, think of far-off brethren in Toc H.

From the Chilterns Area

Look at a map and you will discover the ridge of the Chiltern Hills running from the Berkshire Down to Dunstable. Spurs and valleys, however, stretch much further afield and reach the boundaries of at least five counties. The present Area, which owes its

attractive name to these hills, has likewise not felt confined by their exact geographical position. It came into being in October, 1938, when the Oxford & Thames Valley Area was combined with eight districts of the Eastern Area, in Beds., Bucks. and Herts. As the

offspring of such parents, the question of its name was only arrived at after much elimination, but the final choice could not have been more pleasant or practical.

The duties of "wet-nurse" were entrusted to Alan Cowling, as Area Pilot, who had recently arrived back in England after nearly four years' work in Australia. Cuthbert Williams was appointed Hon. Area Padre, and David Carson (former secretary to the O.T.T.V.) acted as an assistant secretary until the end of December when he resigned from the staff.

The Area Executive, under the chairmanship of Archie Harwood (Radlett) held their first official meeting in November and quickly buckled to the task of welding the different sections of the Area. As well as this responsibility they shared, together with the movement as a whole, the feeling that Toc H was being challenged anew to show whether it could achieve a more practical expression of its ideals. They hoped that this challenge would be met by an expansion of Toc H in the new Area.

It is truly said that the strength of any movement may be indicated by its missionary zeal, and when this fails atrophy has set in. Toc H must expand or die, and the word expansion is on the lips of many at the moment. Those who dwell in the south-western part of the Area will remember that this necessity of expansion was stressed in a previous despatch (March, 1938), when it was stated that every success and failure in the past should be used to achieve a more conscious growth in the future. Since that was written nearly a year ago some growth has certainly taken place, but for most men the movement has moved at a placid pace throughout the year. Some units have grown, others have died, there have been Guest-nights (some with Guests), visits to All Hallows, and a pilgrimage to the Old House. A sound vintage, maybe, but is it a little flat? Expansion is essentially a "by-product," it is the extra "fizz" which will not be contained by one bottle and so a second, and a third, and a fourth, must be procured to hold it.

Is it not true that often in our diligence to

preserve the last few drops in the bottle, the time is spent securing the seal and re-licking the label; that the creative resources of members (those in executive positions) are expended in such tasks as inventing statistical forms to keep in touch with travelling members or members who no longer take a part in active unit life; that the trend of ideas seems to be to keep members "in" Toc H rather than bringing Toc H ideas to those who are as yet strangers? No amount of organisation, however acutely articulated, will ever achieve its purpose unless it is the product of a spontaneous enthusiasm.

That is not to say that the "pedestrian steps" of which the Hon. Administrator spoke at the Birthday Festival are to be entirely overlooked. On the contrary, if the movement is to remain "democratic" a word much in use to-day but little understood, then the responsibility of government falls directly on to the shoulders of each individual member, and it is useless to shift that responsibility by waiting for a lead elsewhere. The strength of such a plan lies in the effectiveness with which a small number of units can select a team of men to guide Toc H in its own locality, and it was for this reason that District Teams were introduced into the framework of Toc H. Such a team, then, must be made up of men who have had the opportunity of combining a thorough knowledge of Toc H with a sense of the way in which it must grow and develop in their own neighbourhood. They must, to a certain extent, be specialists with time for thought and the conviction that what they are trying to do is the right thing. If a team has been formed with this as a basis, there will be no difficulty as to what to put on the "agenda" or need to suggest that the Executive see each other at least once between meetings. Each unit in a District can make or mar its District Committee according to the method by which it elects its representatives. To send old Bill along to District meetings because there is nothing else for him to do, or because he has spare time or a car, is never going to make the Team that cherished band of specialists. These difficulties must certainly

be overcome, but the man should first be selected on his individual merit, and then ways and means found of making him available for the Team. In this way every unit would hold the key to expansion.

That Toc H must expand or die sounds grim, but few would deny the statement, for growth is the consummation of effort, and the challenge which the present Area Executive have extended reaches every man in the Area. The call comes continually, but there

is no short cut to its achievement. Some will remember Tubby building up his visions for the future of Toc H in a quiet talk on Tower Hill; others can picture Gilbert as he spoke in the dim light of the Upper Room, or again the countless discussions which have arisen whenever men have come together. These have all played their part in showing what there is to be done. There are a thousand men in the Chilterns Area: What then can they not accomplish? D. C.

SHAKESPEARE AND TOC H

WHETHER Bacon wrote Shakespeare may be a suitable subject for an academic debate when the speaker at a Toc H meeting fails to arrive, but what seems less in doubt is that the writer, whoever he was, was well acquainted with our movement. Proof of the Stratford Bard's knowledge of Toc H is given in the following extracts from his writings:—

"It hath been sung at Festivals" *Pericles*
 "As large a Charter as the wind"

As You Like It

"Here is the Talbot:
 Who would speak with him?"

Henry VI

"Appoint a meeting with this old fat fellow"

Merry Wives of Windsor

"God bless the Mark"

Merchant of Venice

Meetings

"Where are all the rest?
 'Tis nine o'clock"

Merchant of Venice

"The sauce to meat is ceremony;
 Meeting were bare without it"

Macbeth

"When we can entreat an hour to serve
 We would spend it in some words upon
 that business"

Macbeth

"The gentleman is learn'd,
 And a most rare speaker"

Henry VIII

"The hour I think is come

To give him hearing"

Henry V

"I have an hour's talk in store for you"

Julius Caesar

"Speak on; but be not over tedious"

Henry VI

"Let us go, for it is after midnight"

Julius Caesar

Initiation

"He attendeth here hard by,

To know your answer, whether you'll
 admit him"

Merchant of Venice

"I'll do the service of a younger man"

As You Like It

The Jobmaster

"He did look far
 Into the service of his time"

All's Well that Ends Well

"He reads much;

He is a great observer and he looks
 Quite through the deeds of men"

Julius Caesar

"But, turning these jests out of service,
 Let us talk in good earnest"

As You Like It

"To know what service
 It is your pleasure to command me in"

Two Gentlemen of Verona

"I like thee well

And will employ thee in some service
 presently"

Two Gentlemen of Verona

The District Team

"This night, we'll pass the business
 privately and well"

Taming of the Shrew

"The Council shall know of this"

Merry Wives of Windsor

G. R. H.

TRAVELLER'S TALES—I.

TUBBY, who sailed for India on January 10, with Peter Le Mesurier, in the new cruiser H.M.S. Liverpool, has promised to keep readers of the JOURNAL informed of his journey. We print here the first news, written on board the P. & O. Strathallan in the Red Sea on February 2 and posted at Port Sudan. This 'dispatch' is in the form of an "Open Letter to Lord Wakefield," whose generosity sent the travellers out.

MY DEAR CHIEF,

Regard this, if you please, as an infliction which asks for no reply. It is not meant to add a single item to your problems, but merely to report that all is well with your most uncommercial travellers, despatched by you in person on January 10 at Euston in a most historic scene!

We spent the night at Gladstone House (Toc H) in Liverpool, a House that's full of memories for me, not of "the G.O.M." but of his grandson, W. G. C. Gladstone, who had a hold on me in Oxford days. He was no speaker, and he had to bear the absence of the gift which all expected. His character ran deep. If he had lived, he would have been a quiet all-round asset; but autumn 1914 called him Home. However, I am telling of our journey! Peter and I had a prodigious evening, with a great gang of Lancs. and Cheshire men who gave a cheering glimpse of solid work done by Toc H, and of its indigenous development. The North is stubborn soil. I do not think Toc H will perish where it penetrates.

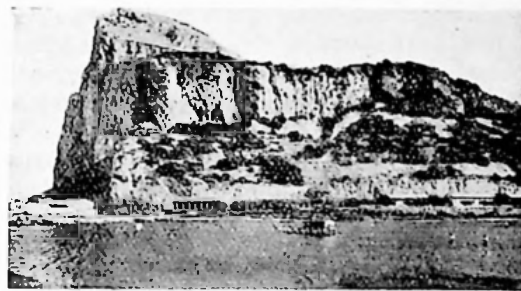
A Farewell Celebration on the morrow brought many men to worship in the Chapel while it was yet dark—an English winter day. Then they went off to work; and we proceeded, in a large sombre coach, to lose our way in an endeavour to see Stanley Hill in Wallasey, before we went aboard. Stanley and Stanley's wife are a brave pair. We found the little shop she runs for him; and then found him, a chronic invalid, but marvellously cheerful with it all, a pillar of Toc H in the whole neighbourhood.

When we rejoined our melancholy vehicle, it took us back to Liverpool again. There, at the station, when we went for luggage, the driver told us that he must be gone because "a funeral job" was waiting for him! We now knew why the car had looked so sad!

We transferred to a taxi with our kit, and went five miles through Dockland to discover the quay which held Liverpool's pride—her cruiser. The Padre of Toc H—our host last night—came aboard with us, and the Ward-room welcomed—some as old friends—their guests and passengers. Then we took leave, and moved out of the Dock, saluted down the Mersey.

Three or four days brought *Liverpool* to Gib., where Harington House shines out over the Dockyard. You cannot miss it; that is one great point, for signs put up by friendly ships surround it. Inside we found it spotless, like a quarterdeck. When Captain Garnons-Williams of the *Cormorant* suggested E. A. Kitch to be its Warden, he did a good turn to Toc H the world. Then there is Mrs. Kitch I longed to meet. Then there is Tony, aged five, with a new pop-gun, cork complete on string. It is a pity that the present world is not content with Tony's type of weapon.

I won't delay you with much information concerning Gib., where defence operations



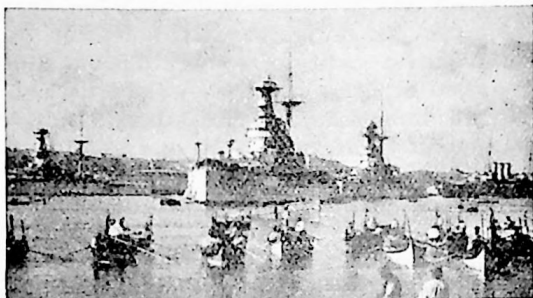
are in full spate. The Rock regains its strength, and now would be the toughest proposition, if anyone were mad enough to try it. There is an unmarked grave near Honiton in a small village churchyard, which contains the dust of Serjeant Ince, who with

his Sappers served the Rock in the great Siege, by the formation of the gallery which overlooked the menacing Spanish mine. Ince, for his most distinguished services, received a farm high up on the Rock face. He sold this and retired to Honiton. There rests the man who saved the Rock for England.

While *Liverpool* was in at the South Mole, one of the two fine Italian Training Ships, T.S. *Vespucci*, came into the harbour. Her youngsters, very smart and well-conducted, swarmed in the narrow streets of the old town. I got an invitation sent aboard by Colonel Blaikie, R.A.M.C., who is a working leader of Toc H alongside Colonel Morton, who is chairman. As a result, twenty-five first-rate youngsters, bringing their violins and modern music, turned up in Harington House to grace our Guest-night, with an Italian Naval Officer. Friendship was sown, and useful understanding; although the language barrier was profound. But one of them had been to U.S.A., and talked some species of Transatlantic English; while, on our side, we found an old Professor staying in Gib.—he was South African—who explained “Light” in pure Italian. This bridged the gulf; and buns in quantity vanished as fast as they could be produced. The hour grew late. Some British Tar suggested the Lambeth Walk. We found, to our delight, that this required no lengthy explanation. We played and danced the Lambeth Walk together. How about Family Prayers? I had been warned that this might cause debate, but I was loth to let the Christian basis of Toc H be undisclosed. Our guests gladly consented. Thanks to Dean Colet, who endowed Paul’s School with Latin Prayers, I was equipped to say the Pater Noster and some Suffrages and then the Grace. We stood together thus, our guests responsive to my clumsy pronunciation, the British praying in the English version. I do not think His Holiness the Pope would have forbidden his sons in the wide room to have departed without the words of Fatherhood and Peace. The evening did real good—no doubt of that. The British sailors are instinctive friends of German *confrères*, and

(of course) of French. But they are rather shy about Italians; mainly because they have no common tongue. The Lambeth Walk and the Lord’s Prayer won through.

Next day we left for Malta. On the way *Liverpool* proved her pace. A home policeman would have been shocked, and local magistrates would have inflicted fines for this



The Fleet in Grand Harbour, Malta

proceeding. Even then, it was not our object to do more than test her authorised “Full Power.” Seventy-eight thousand horses were unleashed; but there were more reserve developments not undertaken. When we came to Malta, a coupling of some kind had behaved badly, and the great ship reported for adjustment. Since this would take some weeks, Peter and I decided most regretfully to leave our kindly hosts. We were transhipped, with twenty bits of luggage, to a Destroyer, which had come out from home for Alexandria. I found, to my delight, that she was none other than H.M.S. *Boadicea*, which I knew well in 1935. She has, among her relics, some burnt wood from Roman London, recently discovered beneath All Hallows Church. We climbed aboard, after some happy days spent with Toc H in Malta. I believe, from all I saw and sensed, that Toc H Malta in its tripod formation with a House, mainly R.N., at Sliema, and two Club Rooms, Army and R.A.F., is now immune from any backward course. It was remarkable to hear on all sides, far beyond Toc H, how well it stands, a solid growth—a three-fold cord indeed not easily broken. So we sailed for Alex.

TUBBY.

(To be continued.)

MY JOB — V. The Lorry Driver

The writer of the following article is neither a "Van Driver" nor a "Trunk Service Driver." The former are usually engaged in delivering "smalls" over the same ground, and the latter in driving heavy lorries regularly from point to point. Our author holds a Heavy Goods Licence and is liable to be called on to carry anything anywhere.

MY job could not be called monotonous, as I get plenty of variety, with lorries, journeys and loads.

My employers are large road hauliers, with all types and makes of lorries. I must be able to drive any kind of lorry, also to understand the packing and loading of furniture, machinery, timber, paper and all classes of foodstuffs. These all have to be stowed in such a manner as to conform with the laws of the Road Traffic Act, so much weight to each axle.

I may be called upon to commence work at any hour ranging from 2 a.m. to 2 p.m. This I do not mind, as if I am booked on at a certain hour, it usually means being detailed to some particular lorry and a certain job. In that case I can tell my wife when she may expect me home, which sometimes I am not able to do.

This may seem a little confusing to anyone not knowing much about road transport, but a case often arises where I commence at 8 a.m., detailed for local work, and in the afternoon another job comes along, and then off I go, very often on a two or three day journey, perhaps even longer.

My journeys vary a great deal, from delivering in all parts of London to conveying goods to the North and South of England, also Wales. As regards the journeys, from my point of view, the North of England has one big advantage, namely, the number of places where one can get accommodation for oneself and mate, together with garage for lorry and trailer, as this requires a considerable space. This, as you can understand, is very important, but in Wales and the West

Country suitable places are few and far between. Often I find a good place to "pull in" but cannot obtain sleeping facilities, or sometimes the case is *vice versa*, a good place to sleep but nowhere to park the vehicle. When on one of our well-known journeys, I run to a certain calling place, and even then might find them full up, but knowing plenty of drivers of other firms, I usually manage to share with some one.

Referring to my hours, these are limited by law to 11 hours per day, with a thirty-minute break after 5½ hours; this is a fine thing, but apt to be annoying when, for the sake of an hour, I could manage to get home, but have to stay out another night.

I also have log-sheets to keep day by day, and can be stopped at any time by the Police, who have the authority to see same; in fact, I sometimes wonder whether I am a lorry driver or a clerk.

In my job it is so easy to get on the wrong side of the law, as there are so many technical as well as driving offences laid down in the Road Traffic Act. I think the Metropolitan Police have the most consideration for the lorry driver and seem to understand the difficulties we travel under.

The weather also is a big factor to be contended with, for often I have to work for some hours loading, etc., out in the open on a wet day, then drive many miles in my wet clothes. Snow and icy roads cause me a good deal of trouble at times, but, of course, fog is still the biggest hindrance, as this throws all our time-table out of gear, apart from the worry and

strain of struggling along for hours without making much progress.

The conditions of the lorry-driver today, as with all trades, is vastly different from the "old days" when Road Transport was in its infancy and we had solid tyres and oil lamps. These often needed the use of a box of matches on a rough night to keep them alight. Now the lorries are much better and we have good lights, etc., to help us, but with the extra traffic and new regulations I think the

work is more exacting now than then.

I must say that taking all things into consideration, the life of a lorry driver is not to be envied by any one, but no doubt there are a good many worse jobs. After nearly 20 years' experience, I think the most annoying thing is never knowing when you are going to be home, so making it practically impossible to take part in any sport or organisation where you must be at a certain time, but it is my livelihood and that is everything.

ANCIENT ALLEGORIES—V.

The Old Man, his Son and the Ass

(If the following tale has no other special application in modern times, it is at least apt as illustrating the position of the editors of the Toc H Journal. Since Toc H is a human zoo, there can be few people who are exposed to such a variety of protesting roars, squeaks, grunts and hissings from creatures who demand everything from caviare to tripe. The tale is very ancient, being found in ÆSOP'S FABLES (Fifth century B.C.). The present version was printed about four hundred years ago, not very long after the invention of printing. We have only shortened it a little and modernised the spelling. As to the editors, we hope they will not, on receiving this, follow the example of the old man and his son and throw their "sely asse" (in the spelling of the original) over the parapet of Vauxhall Bridge.)

AN old man on a time and a little boy, his son, drove a little ass before them, which he purposed to sell at the market town that they went to. And because he so did, the folks that wrought by the wayside blamed him; wherefore he set up his son and went

servant and he, his father, to ride. Then he set up the boy behind him and so rode forth.



himself on foot. Others, that saw that, called him a fool because he let the young boy ride and he, being so aged, went afoot. Then he took down the boy and leapt up and rode himself. When he had ridden a little way, he heard others that blamed him because he made the little young boy run after as a



Anon he met with others that asked him if the ass were his own, by which words he conjectured that he did not well so to overcharge the little silly¹ ass, that uneth² was able to bear one. Thus he, troubled by their diverse and manifold opinions, at last bound the ass's feet together and put through a staff; and so he and his son began to bear the ass between them on their shoulders to the town. The novelty of which sight caused everybody

to laugh and blame the foolishness of them both. The silly old man was so sore aggrieved that, as he sat and rested him on a river's side, he threw his ass into the water;



and so, when he had drowned his ass, he turned home again. Thus the good man, desiring to please everybody, contenting none at all, lost his ass.



* * * *

By this tale appeareth plainly that they which commit themselves to the opinion of the common people, be oppressed with great misery and servage³: for how is it possible to please all when every man hath a diverse opinion and diversely judgeth. As many heads, so many wits. That, that pleaseth one, displeaseth another. Therefore the best is that every man live well, as a good Christian man should, and care not for the vain words and iangling⁴ of the people. For

babbling (as Plutarchus saith) is a grievous disease and hard to be remedied. For that that should heal it (which is words of wisdom) cureth them that hearkeneth thereunto; but prattlers will hear none but themselves.

K.

¹ silly = 'poor' in sense in which you say "Poor little Pussy, then, did'ns" (i.e. if that is the sort of thing you do say). ² unethe = 'scarcely.' ³ servage = 'slavery' or 'servitude.' ⁴ iangling = 'jabbering,' a rapid output of bilge.

LETTERS FROM A LEPER COLONY.—I.

The writer of the letter that follows is MIKE REES, recently of Mark I Branch, one of the Toc H B.E.L.R.A. volunteers, stationed at the Oji River Settlement in Southern Nigeria.

IT is well known that news travels quickly and inexplicably in the African bush, therefore I was not altogether surprised to hear a few hours after my arrival at Oji River that there was an applicant for the position of my cook-boy. The house boy brought in a chit:

"To whom it may concern. I can recommend the bearer of this note to be given a berth—a wide one. He left me for health reasons—my health. (Sgd.) —."

But out here we don't expect the cuisine of the Astoritz and I have engaged him; the outcome should be interesting.

The Oji River Settlement was started in late 1935, when Dr. Money and Len Parker established headquarters in what was practically virgin bush country. It says much for their ability and endeavour when one realises

that there are now excellent brick hospitals, dispensary, clinics, laboratories and administrative buildings and roads throughout the Colony. And to get such things done in this country is no mean feat, as I am finding to my dismay, for the mantle of Settlement Manager has fallen upon my somewhat incapable shoulders.

At the moment we are just completing a new church—a most imposing edifice standing high overlooking the Colony and which commands a glorious view for miles around.

There is still a vast amount of work to be done, road-making, houses for the patients, a new school, playing fields and a hundred and one other things which, in the course of time, we hope to see materialise. There are 160 in-patients and innumerable out-

patients, and in a self-contained community like ours, quite remote from any town or village, their needs are legion.

But they are an amazingly cheerful lot. Many of them are in a very advanced stage of leprosy, but they always seem able to conjure up a smile and a cheerful "Gooda morning," which is generally the extent of their English. Two nights after my arrival we had a party in the school compound to welcome the Nursing Sister, returning from leave, and the latest member of the staff. It was most interesting and bizarre. Tribal dances to the accompaniment of gourd drums and weird twanging instruments which must be nameless because I can't spell them, were followed by community singing in Ibo and solo efforts on the part of the patients which aroused great applause. It was, unfortunately, marred for me by the fact that I had ants in my pants, literally, and Len Parker and I had hurriedly to retreat to the office where he speedily and competently de-anted me. Incidentally, I do not know how many hundreds of varieties of mosquitoes there are in Nigeria, but I am positive that they have all discovered me; the old body looks like a close-up of the moon.

The Oji River itself is a very grand affair, about ten feet across at its widest and full of fish. Or so I was assured, but failed to confirm after an afternoon's strenuous piscatoring. There are crocodiles also, I am told. But I'm afraid I'm now very much like the man from Missouri.

To add to the social life of the patients, we are now contemplating the birth of a Scout Troop. There is a large number of suitable kiddies here who would make excellent material, and I hope before long to be able to see the 1st Oji River Scout Troop come into being. The children are really jolly and

I strongly suspect that their chief delight at the moment is in baiting me; as my knowledge of Ibo is confined to two words, both unprintable, they are likely to succeed for some time.

Certainly, this Outposting of the Empire, with a radio and a refrigerator, is excellent stuff, and I am increasingly glad that I was able to join the people Belra and Toc H are sponsoring. It isn't all play, of course—the average working day has an alarming habit of stretching from twelve to about sixteen hours—but it is all a most interesting and fascinating business.

Under my care this week cometh a ram and a ewe. I haven't the slightest idea what to do with them, and my book of words is delightfully vague; but I have great hopes, for there seems illimitable possibilities. We are also considering the feasibility of breeding rabbits. The patients' diet is one of the major problems and fresh meat is a difficult and costly thing to get hold of. So, if you read that Nigeria is over-run with rabbits, Australia-like, you'll know who's to blame! The doc. assures me that 10 oz. of rabbit is equivalent to only 4½ oz. of dried fish in protein value, so from my statistics I have got to have a turnover of about 10,000 rabbits per annum; which seems an alarming number, but the scheme is not otherwise an economic success.

There seems nothing else of which to write and Pete is waiting impatiently for me to accompany him to 'chop.' With a little optimism we can expect monkey pie, but I suppose it will be the same old chicken stew—and, believe me, these bush fowl are certainly tough.

We of Toc H in Oji send our regards to you all.

Assalam,

MIKE REES.

Acknowledgments

We are indebted to the Editor of the *Toc H Chronicle*, Toronto, for the loan of the block used on page 63 and to the *Clacton Graphic Company Ltd.* for that on page 65. The photograph on page 80 is by Mr. Harry Titchener, F.R.P.S., and we are indebted to the Editor of *The Boy* for the loan of the block.

IMPOSSIBLE!

A fantasy by Padre A. C. CRUIKSHANK, Westbourne Group, Sussex. Some extracts from The Lower Ditchwater Weekly Times and Recorder of November 26, 1937.

THE NEW TOWN COUNCIL.

HIS Worship the Mayor (Councillor Bunne) presided at the Meeting of the Lower Ditchwater Town Council at the Town Hall on November 23. The meeting was timed to begin at 11.30 a.m., but as only three members were present, business was not opened until 12.10 p.m.

SCENE AT THE OPENING.

When His Worship rose to make his opening remarks, Councillor Colonel Chutney interposed.

C. Chutney: "Mr. Mayor, on a point of order, if this Council is called for 11.30 why cannot it begin at 11.30? Members who cannot be here in time should not seek election to the Council."

C. Brown: "Some of us have businesses to attend to. We aren't all on retired pay with nothing to do."

C. Chutney: "I resent your remark, sir; I serve on fifteen committees. . . ."

The Mayor: "Order! Order! Some members have certainly arrived rather late, but I have been on the Council 25 years and we always have been a little bit behind-hand. We get through the business, so what does it matter?" Councillor Chutney made a remark which was inaudible to the Press and sat down.

The Mayor then proceeded with his opening remarks. He began by saying how proud he was to be elected Mayor for the third year in succession. He considered it a great honour both to himself and the catering trade, and said that his one aim would be, as always, to promote the prosperity of Lower Ditchwater.

[A voice, "Shilling Teas!"—and cries of "Order!"]

THE NEW BY-PASS.

The most important question before them was that of the proposed by-pass round Lower Ditchwater. Much as they deplored the steadily rising toll of fatal accidents in the town, for the sake of their trade they must fight the proposal tooth and nail. (Hear, hear). No doubt other means could be found to promote safety; and he would draw their attention to the fact that of the 57 persons killed in the past twelve months, 43 were non-residents, and if they chose to come and practically commit suicide in the town, the townspeople could not be held to blame.

Councillor Coffin, newly elected member for the West Ward, and the respected head of Messrs. Coffin & Nailer, Undertakers, gave his strong support to the opposition to the by-pass.

ANOTHER INTERRUPTION.

Councillor Smith: "Your worship, I feel that the Council is hardly beginning its year's work in the right spirit. I wonder if we could not take a hint from Toc H and . . ."

[A Voice: "You keep that for the Toc H—we don't want any politics here."]

The Mayor: "I must rule you out of order. What happens in Toc H cannot possibly be relevant to this Council."

C. Smith: "I bow to your decision."

The meeting then proceeded to the election of Committees, which remain the same as for the past three years with the addition of Councillor Coffin to the Finance Committee in place of the late Councillor Perks.

patients, and in a self-contained community like ours, quite remote from any town or village, their needs are legion.

But they are an amazingly cheerful lot. Many of them are in a very advanced stage of leprosy, but they always seem able to conjure up a smile and a cheerful "Gooda morning," which is generally the extent of their English. Two nights after my arrival we had a party in the school compound to welcome the Nursing Sister, returning from leave, and the latest member of the staff. It was most interesting and bizarre. Tribal dances to the accompaniment of gourd drums and weird twanging instruments which must be nameless because I can't spell them, were followed by community singing in Ibo and solo efforts on the part of the patients which aroused great applause. It was, unfortunately, marred for me by the fact that I had ants in my pants, literally, and Len Parker and I had hurriedly to retreat to the office where he speedily and competently de-anted me. Incidentally, I do not know how many hundreds of varieties of mosquitoes there are in Nigeria, but I am positive that they have all discovered me; the old body looks like a close-up of the moon.

The Oji River itself is a very grand affair, about ten feet across at its widest and full of fish. Or so I was assured, but failed to confirm after an afternoon's strenuous piscatoring. There are crocodiles also, I am told. But I'm afraid I'm now very much like the man from Missouri.

To add to the social life of the patients, we are now contemplating the birth of a Scout Troop. There is a large number of suitable kiddies here who would make excellent material, and I hope before long to be able to see the 1st Oji River Scout Troop come into being. The children are really jolly and

I strongly suspect that their chief delight at the moment is in baiting me; as my knowledge of Ibo is confined to two words, both unprintable, they are likely to succeed for some time.

Certainly, this Outposting of the Empire, with a radio and a refrigerator, is excellent stuff, and I am increasingly glad that I was able to join the people Belra and Toc H are sponsoring. It isn't all play, of course—the average working day has an alarming habit of stretching from twelve to about sixteen hours—but it is all a most interesting and fascinating business.

Under my care this week cometh a ram and a ewe. I haven't the slightest idea what to do with them, and my book of words is delightfully vague; but I have great hopes, for there seems illimitable possibilities. We are also considering the feasibility of breeding rabbits. The patients' diet is one of the major problems and fresh meat is a difficult and costly thing to get hold of. So, if you read that Nigeria is over-run with rabbits, Australia-like, you'll know who's to blame! The doc. assures me that 10 oz. of rabbit is equivalent to only 4½ oz. of dried fish in protein value, so from my statistics I have got to have a turnover of about 10,000 rabbits per annum; which seems an alarming number, but the scheme is not otherwise an economic success.

There seems nothing else of which to write and Pete is waiting impatiently for me to accompany him to 'chop.' With a little optimism we can expect monkey pie, but I suppose it will be the same old chicken stew—and, believe me, these bush fowl are certainly tough.

We of Toc H in Oji send our regards to you all.

Assalam,

MIKE REES.

Acknowledgments

We are indebted to the Editor of the *Toc H Chronicle*, Toronto, for the loan of the block used on page 63 and to the *Clacton Graphic Company Ltd.* for that on page 65. The photograph on page 80 is by Mr. Harry Titchener, F.R.P.S., and we are indebted to the Editor of *The Boy* for the loan of the block.

IMPOSSIBLE!

A fantasy by Padre A. C. CRUIKSHANK, Westbourne Group, Sussex. Some extracts from The Lower Ditchwater Weekly Times and Recorder of November 26, 1937.

THE NEW TOWN COUNCIL.

HIS Worship the Mayor (Councillor Bunne) presided at the Meeting of the Lower Ditchwater Town Council at the Town Hall on November 23. The meeting was timed to begin at 11.30 a.m., but as only three members were present, business was not opened until 12.10 p.m.

SCENE AT THE OPENING.

When His Worship rose to make his opening remarks, Councillor Colonel Chutney interposed.

C. Chutney: "Mr. Mayor, on a point of order, if this Council is called for 11.30 why cannot it begin at 11.30? Members who cannot be here in time should not seek election to the Council."

C. Brown: "Some of us have businesses to attend to. We aren't all on retired pay with nothing to do."

C. Chutney: "I resent your remark, sir; I serve on fifteen committees. . . ."

The Mayor: "Order! Order! Some members have certainly arrived rather late, but I have been on the Council 25 years and we always have been a little bit behind-hand. We get through the business, so what does it matter?" Councillor Chutney made a remark which was inaudible to the Press and sat down.

The Mayor then proceeded with his opening remarks. He began by saying how proud he was to be elected Mayor for the third year in succession. He considered it a great honour both to himself and the catering trade, and said that his one aim would be, as always, to promote the prosperity of Lower Ditchwater.

[A voice, "Shilling Teas!"—and cries of "Order!"]

THE NEW BY-PASS.

The most important question before them was that of the proposed by-pass round Lower Ditchwater. Much as they deplored the steadily rising toll of fatal accidents in the town, for the sake of their trade they must fight the proposal tooth and nail. (Hear, hear). No doubt other means could be found to promote safety; and he would draw their attention to the fact that of the 57 persons killed in the past twelve months, 43 were non-residents, and if they chose to come and practically commit suicide in the town, the townspeople could not be held to blame.

Councillor Coffin, newly elected member for the West Ward, and the respected head of Messrs. Coffin & Nailer, Undertakers, gave his strong support to the opposition to the by-pass.

ANOTHER INTERRUPTION.

Councillor Smith: "Your worship, I feel that the Council is hardly beginning its year's work in the right spirit. I wonder if we could not take a hint from Toc H and . . ."

[A Voice: "You keep that for the Toc H—we don't want any politics here."]

The Mayor: "I must rule you out of order. What happens in Toc H cannot possibly be relevant to this Council."

C. Smith: "I bow to your decision."

The meeting then proceeded to the election of Committees, which remain the same as for the past three years with the addition of Councillor Coffin to the Finance Committee in place of the late Councillor Perks.

A PROTEST.

C. Barker : "Mr. Mayor, I should like to protest most strongly against the way I have been treated. I have been a member of this Council for ten years; surely it is time I was put on some more important committee than the Sewage Committee. After all, I was a School Inspector for twenty-five years; surely the Education Committee. . . ."

C. Sirloin (Chairman, Education Committee): "What's wrong with the Education Committee?"

C. Barker : "Well, Dr. Gray has been on it eight years and has only attended three meetings."

C. Sirloin : "He enjoys bad health."

C. Barker : "Then let him"

The Mayor : "Order, order, we can't have personalities here. It is one o'clock, I move the adjournment of the Council."

* * * *

Some extracts from the same paper dated November 28, 1948.

SOMETHING NEW IN TOWN COUNCILS. STARTLING INNOVATIONS.

The election of Councillor Smith as Mayor of Lower Ditchwater has led to many changes in the conduct of the Council, one of which was notable at the outset. In addition to the formal notice of the meeting, each member received a personal invitation from the Mayor to coffee and biscuits in the Mayor's Parlour half-an-hour before the meeting.

This innovation was distinctly successful and not only enabled the Councillors to get together in a friendly spirit, but resulted in the meeting starting punctually at 11.30.

The Mayor rose and spoke as follows: "Fellow Councillors, ten of you are members of Toc H, but for the benefit of others may I explain briefly how I propose to open our meeting.

"We have in Toc H a Ceremony of Light in which we remember those who have gone before, and rededicate ourselves to our task. I propose to begin with a brief ceremony on similar lines. I will ask you all to stand."

The Council then rose and the Mayor read through the list of past mayors, adding to their names any special work they had done for the town. Councillor Bunne, who died last year, was remembered for his success in getting trees planted along the by-pass.

After the reading of the list, His Worship added, "Let us remember in silence these good men and true who went before us, and let us try in our work to follow their good examples."

After a brief silence the Council resumed their seats, and the Mayor began his opening remarks.

A NEW SPIRIT.

His Worship said that he felt that this was a great day both for the Council and for Toc H. During the past ten years the number of Toc H men on the Council had been steadily increasing, but this year was the first in which a Toc H man had been elected Mayor. He felt it a tremendous privilege and responsibility, but already the inclusion of Toc H men had introduced a new spirit into the Committees, and he felt that with this spirit behind them, they could tackle their tasks with every confidence.

THE NEW COMMITTEES.

Regarding the election of Committees, he had taken a step which he hoped would meet with their approval. He had asked the Town Clerk to act as unofficial 'Job-master,' and together they had drawn up a list of committees in which they had tried to fit each man into his proper place. He hoped the Council would elect these Committees en bloc. It would mean a

general change round. Councillor Chutney, who had done such splendid work on road-building in Nigeria would go from the Education to the Highways Committee. Councillor Barker would naturally move to the Education Committee, and he confidently expected to see him elected Chairman.

C. Barker : "No, really, blo . . . gentlemen. I think I'd better remain on the Sewage Committee. Since I've joined Toc H I've learnt something about jobs. After all, Sewage is very interesting, and important, and. . . ."

The Mayor : "Jobbie wants you on the other."

C. Barker : "Righty-o, then."

AN OBJECTION.

After the list of the proposed Committees had been read through, Councillor Coffin rose and said that he did not like their new-fangled way of doing things. He did not see how Councillor Sirloin was going to be any good on the Finance Committee, and he objected to being thrown off it himself.

C. Sirloin : "Don't you make suggestions against me. As a matter of fact, I resent strongly being thrown off the Education Committee. . . ."

A NOTE ON UNEMPLOYMENT

"Does any of us doubt" (asked a recent article in these pages) "that all those living in the 'distressed areas' could be lifted out of a degrading existence and restored to real life in our midst if our fellowship for them were Christian and personal . . . The thing could be done by a united effort and personal sacrifice." This conviction has manifested itself for many years in practical effort in a number of Toc H units in many different Areas. The 'Return of Service' (see page 71) shows that nearly 3,000 members were thus engaged at a particular moment; many more have been or will be thus engaged.

The Mayor : "There is no question of your being thrown off. You can still be nominated for the Education Committee if you can find a Proposer and Seconder; but the point is that we know your business is one of the best run in the town and we want your help on the Finance Committee."

C. Sirloin : "Oh! well, if you put it that way, Mr. Mayor. . . ."

The Mayor : "And Councillor Coffin, we don't forget that once you played centre-forward for Lower Ditchwater—the year we won the Cup, too. That is why we want you on the Recreation Ground Committee, instead of the Finance."

[The meeting was interrupted by the blowing of a whistle and shouts of 'Goal!']

The Committees were subsequently elected as from the Mayor's List.

* * * *

A further innovation occurred at the end of the Meeting, when the Mayor, after giving permission for anyone who wished to leave, called on the Mayor's Chaplain, the Rev. J. Jones, to close with Family Prayers.

A. C. C.

Some will stigmatise these efforts as "mere palliatives," but in so far as they help to awaken public opinion, by which alone this greatest national problem can be solved, they deserve every encouragement. Meanwhile a number of members in the Springpark District in South London, who have this very much at heart, want to collect details of what is being done in other parts of Toc H, and letters to Frank Willis, c/o The Editor, 47, Francis Street, London, S.W.1, would be greatly welcomed. The JOURNAL is planning a series of articles on practical schemes already in operation.

THE OPEN HUSTINGS

A Voice from Germany

DEAR SIR,

I am a more or less regular reader of the "Toc H JOURNAL," which an English friend of mine, who is a member, is good enough to send me every now and again.

I have, while in England, seen Toc H at work on various occasions, and perhaps you will allow me to say that I have the highest respect for your attempt to apply the constructive ideals you experienced during a particularly destructive period of European history, to the problems of after-war life.

As no event since the War has caused so many heart-searchings all over Europe as the late September crisis, the issues of your JOURNAL following it were particularly valuable to me. Being a National-Socialist, I cannot, obviously, agree with all the things which are said about Germany in some of the articles. But obviously the best we can achieve for a long time to come is an intelligent understanding of each other's point of view. It is for this very reason that one of the articles you publish puts us on absolutely solid common ground: I refer to the appeal "for men to know one another" appearing on pp. 443/444 over the initials B. B. (I am glad to think that it seems to take up a hint given by the Founder Padre in the November issue.)

Considering the state of mind many good Europeans are in at present, this article seems to me a voice in the wilderness. As I have modestly endeavoured, both before and after 1933, to bring about simple human contacts and intelligent understanding between Englishmen and Germans, I can testify to the indolence—to avoid the harsher words B. B. uses—which the average Englishman displays when it comes to seeking for information beyond that furnished by a highly standardized press. Nay, he even seems to fight shy of any departure from seemingly well-tried patterns of thought and criticism, because he is afraid, as B. B. so aptly points out, to succumb to some Macchiavellian "propaganda" which

might be brought to bear on him. Now I do not think that it should be the aim of any kind of propaganda to shatter anybody in his fundamental beliefs. Together with B. B., I believe that truth is the only propaganda worth while; and I also believe that the firmer a prospective visitor to our country will stand by his Toc H convictions of fairness and decency, national as well as individual, the better he will understand this country and its problems. If B. B.'s article had been written and acted upon some years earlier, some people in Europe might have been spared several major and minor strains on their nerves!

May I ask you, sir, to forward this letter to B. B.—I should very much like to hear from him, as also from any Toc H man who happens to pass through Hamburg.

I am, Sir,

Yours sincerely,

H. WOLF.

Hamburg.

Simplification of Toc H Machinery

DEAR EDITOR,

Is there any real justification for classifying Toc H families as Groups and Branches? Would it not be a grand simplification of the governmental machinery of Toc, asked for by the Administrator, to abolish Branch status?

At present valuable men are spending a great deal of time and mental energy trying conscientiously to decide whether a group has achieved Branch standard and is likely to maintain it; whether rejection of a re-application can be avoided; and how families can be advised of adverse decisions without upsetting them. They have to wade through long reports, and in many cases, travel long distances to see how the real thing compares with the written picture.

Another disadvantage of the distinction is that, with the best intentions in the world, some families cannot avoid treating Branch status with too much finality as a goal to be reached, and upon its achievement there is

a quite unconscious and involuntary easing up in both corporate and individual effort. Moreover, because of the way members come and go through changes of work, and the effect new opportunities of service and domestic responsibilities have in limiting active participation in Toc H family life, branches are proving very unstable.

Theoretically, Branch status is justified as an incentive to sound building, but the progress it encourages is inclined to be unbalanced, as members' attention is focused inwards on the domestic concerns of the family instead of outwards on its task in the world and particularly in the local community. When Branch status is achieved, no further incentive is offered.

In practice, flourishing groups are little affected by the incentive to gain a Lamp; their progress depends on the sound leadership of a few keen members in the direction of improving the individual contribution to the fulfilment of Toc H ideals. In cases where the desire for a Lamp is constantly in mind, the aims of the movement take second place and the group life suffers.

If there is, as there should be, a strong personal incentive, arising out of the Group life, to become better members individually, a Group incentive to attain a certain corporate standard is unnecessary and, through lack of a further incentive when attained, harmful.

This proposal to abolish Branch status raises questions as to existing Lamps and Rushlights, possible changes in the Charter, and other matters, which should not be allowed to confuse the issue. It is a matter of principle. Is it or is it not desirable to distinguish between Groups and Branches?

Yours sincerely,

BOB CANNING.

WALTER FOX.

HOWARD MORETON.

SYDNEY L. PEPPER.

Birmingham.

EDITOR'S NOTE: *The Editor recently received a letter from a member in another Area making certain radical suggestions about the Lamp of Maintenance. The writer agreed to the publication of this being post-*

poned until he had had an opportunity of studying the plans of the Guard of the Lamp, approved by the Central Executive, which were about to be explained in the February JOURNAL; after reading the article he wrote that he "no longer felt moved to pursue the subject," as he regarded the Central Guard's recommendations as "excellent," so far as they went. We are sure, however, that this writer will not take it amiss if we quote some sentences from his original unpublished letter which have a bearing on the letter, signed by four Birmingham members, which we print above. He wrote: "Why not, by a stroke of the pen, make all Groups into Branches and set free the word 'Group' for those bodies of men which really are the probationary units of the movement and which are at present stigmatised as 'Gropes'? If you like, make the period for reviewing Branches two years instead of three. More fluidity, less of the building carefully and more of the building bravely . . . I would plead for a reversion to the one-unit standard as a first step to releasing the energy of Toc H for building the Kingdom outside the movement, instead of building up to Branch status inside." This surely is an approach to the same subject from a different angle, and the two proposals deserve to be studied together.

The Meaning of "Light"

DEAR EDITOR,

With the growth of Toc H our conception of the Elder Brethren has widened enormously from those early years when the membership was almost exclusively ex-Service. That our movement has gained considerably from this widened outlook is a joyous fact, readily admitted; but, one is sometimes left wondering just what significance the ceremony of "Light" holds for the younger members, who "knew not Joseph."

"Light" is at the very core of Toc H, and, in order to help the newcomer to draw from it real inspiration, it would be good to discover, or rediscover if you prefer, ways by which its inner meaning could have greater opportunity of becoming clear to Everyman.

THE OPEN HUSTINGS

A Voice from Germany

DEAR SIR,

I am a more or less regular reader of the "Toc H JOURNAL," which an English friend of mine, who is a member, is good enough to send me every now and again.

I have, while in England, seen Toc H at work on various occasions, and perhaps you will allow me to say that I have the highest respect for your attempt to apply the constructive ideals you experienced during a particularly destructive period of European history, to the problems of after-war life.

As no event since the War has caused so many heart-searchings all over Europe as the late September crisis, the issues of your JOURNAL following it were particularly valuable to me. Being a National-Socialist, I cannot, obviously, agree with all the things which are said about Germany in some of the articles. But obviously the best we can achieve for a long time to come is an intelligent understanding of each other's point of view. It is for this very reason that one of the articles you publish puts us on absolutely solid common ground: I refer to the appeal "for men to know one another" appearing on pp. 443/444 over the initials B. B. (I am glad to think that it seems to take up a hint given by the Founder Padre in the November issue.)

Considering the state of mind many good Europeans are in at present, this article seems to me a voice in the wilderness. As I have modestly endeavoured, both before and after 1933, to bring about simple human contacts and intelligent understanding between Englishmen and Germans, I can testify to the indolence—to avoid the harsher words B. B. uses—which the average Englishman displays when it comes to seeking for information beyond that furnished by a highly standardized press. Nay, he even seems to fight shy of any departure from seemingly well-tried patterns of thought and criticism, because he is afraid, as B. B. so aptly points out, to succumb to some Macchiavellian "propaganda" which

might be brought to bear on him. Now I do not think that it should be the aim of any kind of propaganda to shatter anybody in his fundamental beliefs. Together with B. B., I believe that truth is the only propaganda worth while; and I also believe that the firmer a prospective visitor to our country will stand by his Toc H convictions of fairness and decency, national as well as individual, the better he will understand this country and its problems. If B. B.'s article had been written and acted upon some years earlier, some people in Europe might have been spared several major and minor strains on their nerves!

May I ask you, sir, to forward this letter to B. B.—I should very much like to hear from him, as also from any Toc H man who happens to pass through Hamburg.

I am, Sir,

Yours sincerely,

H. WOLF.

Hamburg.

Simplification of Toc H Machinery

DEAR EDITOR,

Is there any real justification for classifying Toc H families as Groups and Branches? Would it not be a grand simplification of the governmental machinery of Toc, asked for by the Administrator, to abolish Branch status?

At present valuable men are spending a great deal of time and mental energy trying conscientiously to decide whether a group has achieved Branch standard and is likely to maintain it; whether rejection of a re-application can be avoided; and how families can be advised of adverse decisions without upsetting them. They have to wade through long reports, and in many cases, travel long distances to see how the real thing compares with the written picture.

Another disadvantage of the distinction is that, with the best intentions in the world, some families cannot avoid treating Branch status with too much finality as a goal to be reached, and upon its achievement there is

a quite unconscious and involuntary easing up in both corporate and individual effort. Moreover, because of the way members come and go through changes of work, and the effect new opportunities of service and domestic responsibilities have in limiting active participation in Toc H family life, branches are proving very unstable.

Theoretically, Branch status is justified as an incentive to sound building, but the progress it encourages is inclined to be unbalanced, as members' attention is focused inwards on the domestic concerns of the family instead of outwards on its task in the world and particularly in the local community. When Branch status is achieved, no further incentive is offered.

In practice, flourishing groups are little affected by the incentive to gain a Lamp; their progress depends on the sound leadership of a few keen members in the direction of improving the individual contribution to the fulfilment of Toc H ideals. In cases where the desire for a Lamp is constantly in mind, the aims of the movement take second place and the group life suffers.

If there is, as there should be, a strong personal incentive, arising out of the Group life, to become better members individually, a Group incentive to attain a certain corporate standard is unnecessary and, through lack of a further incentive when attained, harmful.

This proposal to abolish Branch status raises questions as to existing Lamps and Rushlights, possible changes in the Charter, and other matters, which should not be allowed to confuse the issue. It is a matter of principle. Is it or is it not desirable to distinguish between Groups and Branches?

Yours sincerely,

BOB CANNING.

WALTER FOX.

HOWARD MORETON.

SYDNEY L. PEPPER.

Birmingham.

EDITOR'S NOTE: *The Editor recently received a letter from a member in another Area making certain radical suggestions about the Lamp of Maintenance. The writer agreed to the publication of this being post-*

poned until he had had an opportunity of studying the plans of the Guard of the Lamp, approved by the Central Executive, which were about to be explained in the February JOURNAL; after reading the article he wrote that he "no longer felt moved to pursue the subject," as he regarded the Central Guard's recommendations as "excellent," so far as they went. We are sure, however, that this writer will not take it amiss if we quote some sentences from his original unpublished letter which have a bearing on the letter, signed by four Birmingham members, which we print above. He wrote: "Why not, by a stroke of the pen, make all Groups into Branches and set free the word 'Group' for those bodies of men which really are the probationary units of the movement and which are at present stigmatised as 'Gropes'? If you like, make the period for reviewing Branches two years instead of three. More fluidity, less of the building carefully and more of the building bravely . . . I would plead for a reversion to the one-unit standard as a first step to releasing the energy of Toc H for building the Kingdom outside the movement, instead of building up to Branch status inside." This surely is an approach to the same subject from a different angle, and the two proposals deserve to be studied together.

The Meaning of "Light"

DEAR EDITOR,

With the growth of Toc H our conception of the Elder Brethren has widened enormously from those early years when the membership was almost exclusively ex-Service. That our movement has gained considerably from this widened outlook is a joyous fact, readily admitted; but, one is sometimes left wondering just what significance the ceremony of "Light" holds for the younger members, who "knew not Joseph."

"Light" is at the very core of Toc H, and, in order to help the newcomer to draw from it real inspiration, it would be good to discover, or rediscover if you prefer, ways by which its inner meaning could have greater opportunity of becoming clear to Everyman.

The article in the February JOURNAL on "Maintaining the Lamp" prompts me to write about the plan which is being tried out by a unit in South-East Birmingham after thought along these lines. Immediately before "Light" is due to be taken, a member, previously warned, is asked to read a short note on the life of some particular Elder Brother. The range of these readings is most catholic (e.g. William Booth, Samuel Plim-soll, George Cadbury, St. Francis, and so on), and their selection is determined either by the anniversary of their passing over, or by the subject likely to be under review during the evening (i.e. a talk on B.E.L.R.A. and Leprosy would suggest the especial remembrance of Fr. Damien).

The following extract, written in the 11th century, would make one feel that a well-worn trail has been struck anew:

"It is always worth-while to portray the illustrious lives of the Saints, that they may serve as a mirror and an example, and give, as it were, a relish to the life of men on earth. For by this means in some sort they live among us, even after death, and many of us who are dead while they live are challenged and recalled by them to true life. But now especially is there need of it because holiness is rare, and it is plain that our age is lacking in men." (S. Bernard of Clairvaux.)

I am hopeful that a number of members will combine to produce a worthy calendar on these lines, which might then be shared between interested units.

Yours sincerely,

F. G. CHESWORTH.

Yardley, Birmingham.

[As long ago as January, 1937, a letter in these columns from Padre G. M. McKenzie of New Zealand made a precisely similar suggestion (Vol. xv., p. 74). In view of the new arrangements with regard to the dedication of lamps announced in last month's JOURNAL, we are glad that the matter has once more been raised.—ED.]

The Toc H Diary: An Apology

An apology is due regarding the home issues of the Toc H DIARY for 1939. Unfortunately, owing to an error by the manufacturer, certain pages containing general information and notes were omitted. As the time necessary to repair the omission would have delayed delivery to Branches and Groups until early in the present year, it was decided

An S.O.S. from Palestine

DEAR EDITOR,

When at home this summer I mentioned to various Toc H units that reading matter was urgently required for distribution among H.M. Forces and British policemen serving in Palestine. There are some 25,000 soldiers and 3,000 British police besides hundreds of R.A.F. men in the country, and reading matter is gratefully received, more especially by men in hospital and isolated dangerous posts.

Toc H in Palestine is unable to carry on during the campaign with its regular meetings, but units take every opportunity of getting together wherever possible. And at these irregular gatherings it strives to carry on the good work as best it may. Many Toc H units at home have been good enough to send me parcels of papers and magazines—notably the Anglo-Iranian Oil Company Circle of Toc H from its London Office and the Isle of Dogs Branch. The A.I.O.C. unit of Toc H has very kindly arranged through the courtesy of the Associated Oil Companies to receive parcels of reading matter and ship them to me at Haifa. I need not mention how grateful our serving men are to receive books and magazines, and distribution through Toc H locally helps to keep the name of Toc H known to thousands of service men who otherwise would not hear of it.

I would like to take this opportunity of thanking all Toc H units who have despatched parcels and those who will, I hope, respond to this appeal. Parcels should be well wrapped and addressed to RALPH B. ELLIOTT, Secretary, Toc H Circle, A.I.O.C., Britannic House, Finsbury Circus, London, E.C.2.

Yours sincerely,

Haifa, Palestine.

HARRY MOSS.

to depend on the good nature of members and hope that with their experience in the past their confidence in the quality of future diaries would not be shaken. Incidentally, there is a small surplus of these leather-bound diaries which include all relevant Toc H information. To effect a quick sale these will be sold at 1s. 1d. each, post free.